

A Present-Day
Challenge to Prayer

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EDITED BY
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REMINISCENCES

OF

THE LATE REV. J. N. HYDE

—KNOWN AS PRAVING HYDE OF INDIA—

Being a personal tribute by two of his intimate friends

*An Indian Supplement to the Life of the Rev. J. N. Hyde
published in the United States of America*

FOREWORD

THE readers of these memoirs of the life of the saintly character known as 'Praying Hyde', one of God's choicest gifts to His Church in India, will naturally be interested to learn the reason for their publication in their present form.

These reasons are not far to seek, they are threefold; firstly, that God may be magnified in these fresh testimonies to His faithfulness, as the Prayer-answering God; secondly, that His people may be edified thereby, and encouraged to enter into a fuller and more expectant Prayer-life; and lastly, as a loving tribute and memorial to one who was greatly beloved in the land of his adoption, for whose people he lived and laboured on behalf of his Master, and for whom he literally laid down his life. Truly may it be said of him that 'He being dead yet speaketh', for his Christ-like life is still revered by the many whose lives he touched in India, and especially in the Punjab, the scene of most of his labours, where his

name is treasured not as a memory only, but much more as an influence.

These Reminiscences are written by two of the late Mr. Hyde's intimate friends, the first series by the Rev. J. Pengwern Jones of the Welsh Presbyterian Mission, the second and shorter series by the Rev. R. McCheyne Paterson of the Punjab. They were first issued month by month in the *Remembrancer*, the prayer circular of the Bengal and Assam Prayer Union, of which Mr. Pengwern Jones is the editor.

From their first appearance these memoirs have attracted an ever-deepening interest, both from the regular readers of the *Remembrancer*, and also from those Christian friends to whom the issues containing them have been passed on.

The results of their perusal have been so marked, so fraught with definite blessing and spiritual uplift, in convicting God's people of the sin of Prayerlessness, in stimulating them to lay hold of His Prayer-promises with renewed faith and persevering courage, and in revealing to them the inmost secrets of intimate communion to which our Heavenly Father invites the fully-surrendered intercessor, that

it was felt that such fruitful treasures were well worthy of a wider field, and that God would have them spread abroad for the benefit of His whole Church.

With this purpose in view and in response to the many appeals which have reached him, Mr. Pengwern Jones has been led to decide upon the publication of the Reminiscences in a small volume, and to the writer was delegated their arrangement into a continuous and compact whole. Our chief merit for the task lay mainly in the fact that we had the necessary leisure to devote to it, which others more fitted for it lacked. Our duties have not proved onerous so far as the actual editing was concerned. No attempt has been made to rewrite the articles, they are given practically word for word as they originally appeared, in the form in which it has pleased God to bless them, and in which we believe He will continue to use them for His glory. The only work has been the arranging of the articles in chapters with such headings as seemed useful and suitable. We felt that we were treading on holy ground, and that he of whom these pages speak lived upon a spiritual plane, to which few in this or indeed any generation have attained.

To our own soul there has come—consequent upon the necessary reading and re-reading of these precious records in their arrangement for the Press—many valued thoughts and searching lessons, but, from among them all, one outstanding feature predominates and remains, please God never to depart, and probably it will be shared by all who read these pages. It is this:—that such a life with such results emanating from it, such effects due to so clearly set forth a cause, comes as a definite challenge, convincing and convicting, each of us, *to pray more*, yea to 'pray without ceasing'; for truly herein is God's law of exchange shown to be effectual to the uttermost, 'give and it shall be given unto you'.

Then how comforting it is ever to remember, that He who in His wondrous loving kindness designed that we should be the objects upon which He should lavish His love, also designed prayer as the means by which He could continually have us in the attitude and the place for the reception of that love; hath He not said, 'the prayer of the upright is His delight'? How blessed it is to feel that each time we come to Him whether in the sanctuary or in the street, that we are giving joy to our Father

which is in Heaven, and are treading in the path of Him who 'suffered for us, leaving us an example that we should follow His steps'.

With the prayer that God may abundantly own this inspiring testimony to a fully-surrendered life, it is sent forth upon what we trust will prove a true mission of Blessing and Spiritual Refreshment to all who read these pages.

THE EDITOR.

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INTRODUCTION

I HAVE been asked by the Editor to write a few lines of Introduction to this long-expected little book and I gladly comply with his request, for, as I have said in the Reminiscences, dear Hyde was made a great blessing to me. I had read that precious book of Andrew Murray—'With Christ in the School of Prayer,' and in Mr. Hyde I saw a living example of one who actually lived with Christ in the School of Prayer, and his example gave me a deep longing and even an inspiration to be a pupil in this school also.

I was asked by many to write a few Reminiscences of Hyde and over and over again I purposed doing it, but I believe the time had not come, the Church was not ready for such a record, and probably the Spirit of God saw that I was not ready to write sympathetically such incidents that I wanted to write; but when the Lord began to pour His Spirit upon the Eastern Coast of England and the North

of Scotland, and the people of God began to pray more earnestly for a general Revival all over the world, I found no difficulty in writing about dear Hyde's prayer life, and the account written by his beloved friend, the Rev. McCheyne Paterson, was kindly placed at my disposal at that time and became a further inspiration to me.

The last month or so I have heard that others have valuable information about Hyde during his college days, probably these incidents in his life will be published as a supplement.

I am anxiously waiting too for the American edition, which is, I hear, a stirring account of this great intercessor.

I hope that these booklets will lead many to become 'companions' of our Great High Priest. He wants 'companions,' 'fellows,' 'partakers' to enter with Him into the sanctuary as intercessors. The High Priest of old had to enter into the Holy of Holies *alone*, but our High Priest begs for partners to be with Him. This is what Hyde really was, and it is strange that we should be so reluctant to take up this great privilege of being fellow-intercessors with Him.

I trust that one of the results of reading these booklets will be the enlistment of many and better intercessors.

I feel grateful to the Editor for undertaking this work and for the sympathetic and efficient way he has done the work.

May all the glory be unto Him.

May, 1923

J. PENGWERN JONES.

PART I

A VESSEL UNTO HONOUR

*Prophecy says you are a year or so nearer. Christ
with you always labouring earnestly, let you be
prayer. The year is now past, complete in all the
will of God.*

CHARLES ADAMS 17

*No one can ever be a true Christian without believing in the Spirit of God,
and in the power of prayer. It is the only way
leading to the crown of life, and the only way
in which we can be saved.*

R. ANDREW M. 18

CHAPTER I

IN THE VERY PRESENCE OF GOD

OUR FIRST MEETING AND PRAYER FELLOWSHIP AT THE LUDIANA CONVENTION AND ITS RESULTS

By one of the last mails we had a letter from a dear sister who was a missionary in India for years and who still longs to be back if only the state of her health and home-ties would allow her to come.

She says also that she is deeply touched by the account of Mr. Hyde's wonderful prayer life, and that she gives a few words of her own reminiscences of him. 'I remember,' she said 'during one of the Jubilee Conventions, at the noon-tide prayer meeting, I was kneeling near to him and can never forget how I was thrilled with a feeling I cannot describe as he pleaded in prayer, "Jesus, Jesus, Jesus!" It seemed as if a baptism of love and power came over me and my soul was humbled in the dust before the Lord. I had the privilege of meeting Mr. Hyde again in England when on his

way home to America. How his influence still lives!

Mr. McCheyne Paterson describes Mr. Hyde as '*A great fisher for souls*,' and that is very true, for he not only prayed for men but was a real angler. He would be just for a minute in a room with perhaps a perfect stranger, but it would be quite a sufficient time to open the Bible and show some wonderful passage from the Word, and quietly he would lead the person to the Saviour. We heard of a worldly lady once who thought she would have a little fun at Mr. Hyde's expense, so she asked, 'Don't you think Mr. Hyde that a lady who dances can go to Heaven?' He looked at her with a smile and quietly said, 'I do not see how a lady can go to Heaven unless she dances,' and then he dwelt on the joy of sin forgiven—the overwhelming joy especially for one who had been living for the world and for self, and he gently appealed to her, as to whether she had experienced this joy, and went quoting the Word of God and begging of her not to be satisfied until this wonderful experience would compel her 'to dance for joy.' We feel sure that she never tried to get any more fun at his expense. Truly Hyde

was a fisher for souls, and we know that our members will be grateful to Mr. McCheyne Paterson for his articles.

Dr. Chapman, the great evangelist, said, after being round the world on an evangelistic tour, that it was during a season of prayer with Mr. Hyde that he realized what *real* prayer was. I believe that hundreds in India can say the same. I owe to him more than I owe to any man, for showing me what a 'prayer life is, and what a real *consecrated* life is. I shall ever praise God for bringing me into contact with him, even now I have not been able to take in all that was lived before me by him. Jesus Christ became a new ideal to me, and I had a glimpse of His Prayer-life, and I had a longing which has continued to this day to be a real praying man.

But let me give a few reminiscences which have been indelibly impressed on my mind. The last time I met him was at Ludhiana in the Punjab where he lived at the time. I had been invited to speak a few words on the Revival in the Khassia Hills to the Conference of the United States Presbyterian Mission, who had their annual session at the time there. I had travelled by night from Allahabad to Ludhiana

and reached there early in the morning. I was taken to have a cup of tea with the Delegates and others, and I was introduced across the table to Mr. Hyde, all that he said to me was, 'I want to see you, I shall wait for you at the door.' There he was waiting and his first word was, 'Come with me to the Prayer Room, we want you there.' I do not know whether it was a command or request, I felt I had to go. I told him that I had travelled all night, and that I was tired and had to speak at 4 o'clock, but I went with him. We found half a dozen persons there and Hyde went down on his face before the Lord. I knelt down and a strange feeling crept over me. Several prayed, and then Hyde began, and I remember very little more, I knew that I was in the presence of God Himself and had no desire to leave the place, in fact I do not think that I thought of myself or of my surroundings, for I had entered a new world and I wanted to stay there.

We had entered the room about 8 o'clock in the morning, several had gone out, others had come in, but Hyde was on his face on the floor, and had led us in prayer several times. Meals had been forgotten and my tired feeling had

gone, and the revival account and message that I was to deliver and concerning which I had been very anxious had gone out of my mind, until about 3.30 when Hyde got up, and I found we were the only two present, and he said to me, 'You are to speak at 4 o'clock, I shall take you to have a cup of tea.' I replied that he must need a little refreshment too, but he said, 'No, I do not want any, but you must have some.' We called in my room and washed hurriedly and then we had a cup of tea each of us, and it was still time for the service. He took me right to the door, then took my hand and said, 'Go and speak that is *your* work. I shall go back to the Prayer Room to pray for you, that is *my* work. When the service is over, come into the Prayer Room again and we shall praise God together. What a thrill like an electric shock, passed through me as we parted. It was easy to speak, though I was speaking through an Interpreter. What I said, I do not know. Before the meeting was through, the Indian translator overcome by his feelings and overpowered by the Spirit of God failed to go on and another had to take his place. I know the Lord spoke that night, He spoke to me,

and spoke to many. I realized then the Power of Prayer: how often I had read of blessing in answer to prayer, but it was brought home to me that evening with such force that ever since, I try to enlist prayer warriors to pray for me whenever I stand up to deliver His messages. It was one of the most wonderful services I ever attended, and I know that it was the Praying Saint behind the scenes that brought the blessing down on me.

I went back after the service to him to praise the Lord. There was no question asked of me, whether it was a good service or not, nor did I think of telling him what blessing I had personally received and how his prayers had been answered. He seemed to know it all and how he praised the Lord and how easy it was for me to praise the Lord and speak to Him of the blessing He had given. I had very little talk with him at that Conference. I knew very little of him then and somehow I had no desire to ask him any questions, but a new power and new life which had blessed me, and gave me a new idea altogether of a missionary's life and even a Christian life and the ideal revealed to me then has never been

lost, but, with the years as they pass, there is a deeper longing to live up to the ideal.

I had a talk with several of the missionaries about him, and I found that he had been misunderstood by them, but their eyes were being opened to the fact that he was not an ordinary worker, but specially endowed with the Spirit of Prayer and given to India to teach men how to pray. Years afterwards I asked him whether he had realized in his early years that the missionaries were not in favour of the way he spent so much of his time in prayer, and he smiled, that sweet smile which one can never forget, and said, 'Oh, yes, I knew it, but they did not understand me that was all, they never intended to be unkind.' There was not one atom of bitterness, as far as I could see. At the time that I came into contact with him, they spoke approvingly of his long vigils. The probability is that he was not in bed one night during that Conference, and the Lord honoured him. He was out of sight, but, in answer to his prayers, many were blessed, and I believe a new era in the history of the Mission and in the history of the Panjab was commenced at that time.

And Jacob was left alone and there wrested a man with him until the breaking of the day: and he said I will not let thee go, except thou bless me: and he blessed him there.

Genesis xxxii. 24-29

To one who asked him his secret of his service he said: "There was a day when I died, after I died and as he spoke he bent lower and lower until he almost touched the floor: died to George Murray his opinions, prejudices, taste and all that in the world is approval or disapproval, the approval or blame even of my brethren and friends: and since then I have studied only to show myself approved unto God."

From GEORGE MURRAY of Bristol

CHAPTER II

HOW THE INNERMOST SECRET OF THE PRAYER LIFE WAS REVEALED

MR. HYDE TELLS HIS TALE OF CONVICTION
REBELLION, STRUGGLE AND FINALLY VICTORY
THROUGH A FULL SERVICE

I SAID in the last memoir that my contact with Mr. Hyde was one of the greatest blessings of my life, perhaps I should put it in the present tense and say that it is the greatest blessing, for I feel that the blessing lasts, which shows that it was the Holy Spirit that used His beloved servant and made him a blessing not only to me but to hundreds of others men and women, Indians, Europeans, Americans, Christians and non-Christians. The Spirit made him an object lesson to us, so that we might have a better idea of what was Christ's prayer life. I hope and pray that these few imperfect reminiscences may be used of the Holy Spirit to reveal to others what is the life of prayer that we are called upon to enter into these days.

Naturally, I was interested and desirous to know how Brother Hyde had entered into this life, who had led him to consecrate his life so absolutely to the Lord, and how he had been taught the secret of this prayer-life. It was very difficult to get him to speak about himself, but I think he understood that it was not mere curiosity that prompted the enquiry, so he told me. Here I was able to describe this, as he told me. Can I give it in his own words? It was something like this:

'My father was a minister—a Presbyterian minister—and moreover a very devoted Christian with a beautiful voice which had been consecrated to the Lord. I determined when I was a youth to be a missionary and a "good missionary." I wanted to serve as a great missionary. I passed through College and did very well, graduated and was a little proud of the "B. A." after my name. I was determined to master the Indian languages that I would have to learn, and I resolved not to let anything stand in the way that would hinder me becoming a great missionary. That was my ambition. There was not a lot of prayer perhaps of the flesh, but most of it was so. I loved the Lord and I wanted to serve Him and serve

Him well, but "self" was at the foundation of my ambition.

'My father had a dear friend—a brother minister—who had a deep desire to become a missionary, but his desire was not fulfilled. He was greatly interested in me, and was delighted that the son of his great friend was going out as a missionary. He loved me and I loved him and greatly admired him. (May I mention here in brackets, that I understand that this friend is the one who is preparing a short account of Hyde and especially of his prayer-life. J. P. J.).

'When I got on board the steamer at New York, bound for India for my life work, I found in my cabin a letter addressed to me. It was in the handwriting of my father's friend, I opened it and read it. The words were not many, but the purport of them was this—"I shall not cease praying for you, Dear John, until you are filled with the Holy Spirit." My pride was touched and I felt exceedingly angry and crushed the letter and threw it into a corner of the cabin and went up on deck in a very angry spirit. The dear old fellow, that I was *not* filled with the Spirit! I was going out as a missionary, and I was determined to be

a good missionary, and yet this man implied that I was not fitted and equipped for the work. I paced up and down that deck, a battle raging within. I felt very uncomfortable, I loved the writer, I knew the holy life he led, and down in my heart there was a conviction that he was right and that I was not fit to be a missionary. I went back after some time to my cabin and down on my knees to hunt for the crushed letter, finding it I smoothed it out, and read it again and again. I still felt annoyed but the conviction was gaining on me that my father's friend was right and I was wrong.

This went on for two or three days until I felt awfully miserable. This was the goodness of the Lord in answering the prayers of my father's friend, who must have claimed a victory for me. At last in a kind of despair I asked the Lord to fill me with the Holy Spirit, and the moment I did this the whole atmosphere seemed to clear up. I began to see myself, and what a selfish ambition I had. It was a struggle almost to the end of the voyage, but I was determined long before the port was reached, that whatever would be the cost, that I would be really filled with the Spirit. The second climax came when I was led to tell the Lord that I was winning even

to fail in my language examinations in India and to be a missionary working quietly out of sight that I would do anything and be anything but the Holy Spirit I would have at any cost.

On one of the first few days spent in India, while I was staying with another missionary, a brother of some experience I went out with him to an open air service. The missionary spoke, and I was told that he was speaking about Jesus Christ as the real Saviour from sin. When he had finished his address, a respectable looking man, speaking good English, asked the missionary whether he himself had been thus saved. The question went home to my heart, for if the question had been asked me, I would have had to confess that Christ had not fully saved me because I knew that there was a sin in my life, which had not been taken away. I realized what a dishonour it would be on the Name of Christ to have confessed that I was preaching a Christ that had not delivered me from sin though I would be proclaiming to others that He was a perfect Saviour.

'I went back to my room and shut myself in, and told the Lord that it must be one of two things; either He must give me victory over all my sins, and especially over the sin that so

could describe. I must return to America and seek there for some other work. I said that I could not stand up to preach the Gospel until I could testify of its power in my own life. I was there for some time, facing the question, and realized how reasonable it was, and the Lord assured me that He was able and willing to deliver me from all evil. But He had planned work for me in India. He did deliver me and I have not heard of this since. I can now stand up without hesitation to testify that He has given me victory, and I love to witness to this and to tell all of the wonderful faithfulness of Christ my Lord, my Saviour.

As far as I can remember, it was in some such words that Hyde gave me his experience. Can I ever forget his face as he told me these things, that inexpressibly sad look when he spoke of his son, and that wonderful smile of his when he alluded to the faithfulness of Christ.

time and it was very evident that he did not feel at home at the services, and he came to me about the third day and said that the Convention was on wrong lines altogether, that the leaders and speakers should be on the platform 'to show themselves and encourage others' instead of hiding themselves in the Prayer Room. I told him that I did not agree with him and asked whether he had been into the Prayer Room. He said that he had turned in several times. Two days afterwards he came to me with a beaming face and said,

'Do you know, I have found out the secret of this Convention. It is that Prayer Room, I never saw anything like it.' I told him that I quite agreed with him and we had a chat over the blessings that he had received and the new visions of Christ that he had had.

This Prayer Room, I am not mistaken, was the work of the Holy Spirit through Hyde, it was he that spent the first nights on the watch-tower, but joined almost from the very first by his school friend and brother McClyne Paterson. I asked Hyde once how the Lord had taught him this lesson, and he said that some time before he was to speak at a Bible School one morning, and he had had no time

or insufficient time for the preparation of the Bible lesson so he remained up all night to prepare the message. The next day he thought that as he had spent a night in getting the message ready, was there need of getting himself ready also, and would not a night of prayer and praise be a good preparation for a real blessing the following day? It was the Holy Spirit's suggestion and I noted that that night he remained in prayer the whole night, and enjoyed it so much that he repeated the following night. Others joined him, some for a part of the time and some for the whole night. He was a most careful and diligent preparator for his Bible readings, sermons, or Convention addresses but he often said that the preparation for the message was quite as important as the preparation of the message. What I've also realized this!

At the Salskot Convention referred to, the Europeans were accommodated in the dormitory of the Missionary Bazaar, a long narrow building and our beds were placed so near each other that we had very little room to move about, the room was crowded between the services my bed had been placed between Mr. Hyde and Dr. Grosveld's beds. I

rather that Hyde's bed had not been occupied at all. Hyde spent his time in the Prayer Room. One morning he came in and we knelt down at his knees by his bed side. This was in the early or moderate dawn. I went to have a little early breakfast and a drink, and then he stood praying. Then I went out to the prayer meeting and morning service and came back at 11 o'clock and found he had prayed and went in to breakfast. He returned about 11.30, and as I do not go out to bed and to wash him, I waited the afternoon service then to tea, then to the 5 o'clock service, coming into the living room to see how he was getting on. I saw he was still kneeling. As I had a book I was with him and he continued to wait. As he rose from his knees, I would ask him how he felt. He told me he was quiet the whole day and night, while there was so much noise around, for people were coming and going all the while time and there was a great deal of talking going on.

Then he came in so he looked up and smiled. I sat in his bed, and asked him what was his secret that this. I also asked him if

any would lead him a cup of tea, but he refused tea and asked for a glass of water only. Then he said, "I never felt you, what a vision I had of new vision of Christ." His face as he spoke seemed so illuminated, he had come to see the secret of His Presence and I shall never forget his words, they gave me a new vision of Christ as he spoke to me. To keep that in my mind, at times I feel that it could be repeated that Jesus has never suffered so much as Hyde. I had to believe, and my heart went to Christ and I felt grateful to Him. I had never felt before and also to shine and show that suffering, how brought Jesus so low, into such suffering, and that vision of my dear Saviour is still before me. Now I wish to tell you that Hyde had come up to see Jesus Christ that evening.

... being found a sinner as a man he humbled
himself and became obedient unto death even the death
of the cross

111

... Jesus said to him: The Jews have no
and the Jews: the air has no rest but the Son of man
hath no where to lay his head

Matthew 8:16

How many times have I seen the Holy One
of God from His throne of glory: How lacerated he
was on the cross: how he smote off the soldiers

How at yonder place he bled: how his blood
marvels and redeems: how at the cross he bled

How he bled: how he bled: how he bled: how he bled

How he bled: how he bled: how he bled: how he bled

How he bled: how he bled: how he bled: how he bled

How he bled: how he bled: how he bled: how he bled

How he bled: how he bled: how he bled: how he bled

How he bled: how he bled: how he bled: how he bled

How he bled: how he bled: how he bled: how he bled

THE CROSS OF CALVARY

CHAPTER IV

A NEW VISION OF THE MASTER

He showed first of all what a concession it
was for (1) Christ to become man: and saw
something quite new in Christ emptying
Himself leaving His glory and entering our
world our sinful world what it must have
cost Him to live in the atmosphere of sin, it
was no wonder that He often escaped from the
haunts of men finding depressing suffocating
ing doors to the mountains to breathe
the fresh air of Heaven. How Hyde
described the environment of sin: the Holy
Person living in the midst of it: and
even the Incarnation was an Infinite Sacrifice,
even if the Death on Calvary had never taken
place.

Then the story of the Cross and He took
this place became man for us: saw the
vicarious sufferings of Christ there in a new
light. After a little time he began again and
said: 2 Christ became a love for me. He
shed His precious blood for me: was the work

of a slave. He is not a god, nor a slave
for a. The Lord is the God of a slave,
and he is not a slave. The word had
voluntary before a slave. *He is not a*
at all, but he is a slave. He
who is King of Kings, and the worship
and adoration of the hosts of Heaven, and a
slave of the Lord. *He is not a*
me, for

[illegible]

'At first,' he said, 'this was too awful to think of. It was when I thought of His [sic] I had to come to the conclusion that the love of Christ had made the counter-attacks of the State, then and then, the things that I have been doing, no good. Visiting Him and praying, His [sic] on the [sic]. He explained that it was his love that made Him [sic] and that this truth by this miracle, Christ would never have said the [sic] of 'human being without a [sic] of course, and it was this. He wanted men to realize that He had given them a [sic] for the purpose of [sic] living the [sic].'

Then Hyde showed the similarity between Christ and the "King of the East."

At Christ's death, said Hyde, He said, "This is my blood of the new testament, which is shed for many." And Christ was born, and he thought of his suffering all for me," said Hyde.

B. If we are to have any chance of being saved from sin, and that is, how we treated our beloved Saviour, driven away from not receiving that most precious kindness at the hands of men, cruel words, scoffs, blows, and all the mean, vile, and low things

the tenderness of Hyde as he spoke of the sufferings of Christ.

I remember nothing of longer duration, my impression is that we both sat on that bed for hours speaking of Christ. Still I never forget it and never forget the vision I had of the love of Christ going down and down suffering more and more and all *for us*.

If we could only spend time alone with Christ, His vision we would get, now we also could look at Him and others until they had visions of Him. The distractions of our worldly affairs, the attractions of the world will prevent this unless they do not, we need our quiet times with Him and to take time, and make time to be with Him, to see His face to face.

For upon Mr. and I sat down there and chatted
and in happy hours which then knowes not

Je en sh x x x

For the day was up, and down the breeze was
and with us up to the hills and down to the sea

Acus su x

I say to you, For the day was up, and down the breeze was
and with us up to the hills and down to the sea

Acus su x

I say to you, For the day was up, and down the breeze was
and with us up to the hills and down to the sea

For the day was up, and down the breeze was

CHAPTER V

THE BURDEN OF PRAYER AND ITS SURE RESULT

THE most wonderful thing in the world
he spent at Muirree with Mr. H. and
several other like spirits.

Muirree is a hill station on the coast
of the coast. In the year 1907 several of us
arranged to go and see it for weeks
the hot weather in the place. It was
the most wonderful thing in the world
and waiting in the L. and while there
heard of this and joined them and I had the
great privilege of being with them. When I
saw that several of the people were
would be, the whole of the people
Convention were there one can understand
the people. It was the most wonderful thing
to go with Mr. H. and that was a
little Heaven to me, and the memories of it
will never be effaced. We were entertained
by the Rev. Mr. McChesney Paterson,
and the people of the place were
all of kindred spirits.

was a most perfect. Mr. Hyde was very full of humour, which was under perfect control. The sad burdened features relaxed when he was in the company of those that shared his prayer life, and his face was lit up with joy—a Heavenly joy. The conversation at the table was most uplifting, and Hyde and others led us into green pastures, and some of us who were only beginning to understand this life feasted on the thoughts that passed through the lips of these dear saints who lived in the secret of His Presence. But Hyde's place was often so full we knew where he was, and he enjoyed the company of men and women more than he did, but Jesus came first. He was the greatest fellowship of the saints—his love between Him and his Saviour.

He was always on his knees clothed in a vesty overcoat when I went to bed and on his knees long before I was up in the morning, though I was up with the dawn. He would also light the lamp several times in the night and read on some passage of the word and then have a little talk with the Master. He sometimes remained on his knees the whole day. At other times, he would come with us to the services and spend the time.

prayer in the vestry adjoining the church. The services were full of power, every word seemed to reach the hearts of men. It was not the power of the messages but the power of prayer that did it all. How easy it was to speak, there was an atmosphere of prayer, I would be in the vestry with him and a few others until the service commenced, and back to the vestry for prayer as soon as the service was over.

One day the burden of prayer for the Europeans of the station had been on Hyde for two or three days he never went to bed nor did he go down to meals and the food sent up to his room was generally carried down again untouched. How often he came and knelt by my bed that I might try to help him to bear the burden. On the Saturday night he was in great agony, McCheyne Paterson and myself remained with him, oh how he prayed and pleaded for the Europeans of the station. It was a vision to me of real agonizing intercession, he seemed to say like Jacob of old, 'I will not let thee go,' and yet in the determination there was such deep humility, such loving pleading. At 2 o'clock in the morning there was a knock at the door, and Mr. McCheyne

Paterson quietly whispered to me, 'I am sure that is my wife reminding me that we ought to go to bed,' but it was not so, it was a letter from a lady staying at the largest hotel in the place, asking us to have a service for Europeans in the drawing room of the hotel. Hyde heard us reading the letter and he jumped up from his knees and said, 'That is the answer to my prayer, I know now that the Lord has heard me.' The servant who was entrusted with the message had gone miles in another direction, and had to come back, and found it very difficult at night to get any one to direct him to it, hence his appearance at 12 o'clock in the morning. He had been told that the message was urgent and a reply absolutely necessary. Hyde's face was just full of peace and joy, and he almost commanded us to accept the invitation and arrange for the service, which we did. It was not a large gathering at the hotel, and the service was not a success from a human standpoint, and yet I felt perfectly confident that the Lord was carrying out His plans and purposes, and that He was answering the prayers of His dear servant. Hyde, of course, remained in his room to pray, or rather to praise, for he was full of joy, and

was not at all disappointed when we told him that not many of the hotel visitors had attended the service. He said that it was all in the Lord's Hand and He knew how to carry on His work. One at least that was at the service came to the evening service which was held by us in the Scotch church, and Mr. Hyde was present that night with such heavenly joy in his features, that it was contagious.

What a privilege it was to be with him for that week! What lessons I learnt! His Bible was always in his hand. Even when we had our morning cup of tea, he regaled us with manna from the Word. When he knelt to pray, the dear old Book was always open before him and his hands rested on it. Face to face with the Lord and resting on the promises. He had always some dairy, molasses or other to give me from the Word, he always led me right to His Presence when we prayed together. How is it that we have so few who live thus at all times 'in the secret of His Presence?' Why do we not yield ourselves to the Lord and let our life be one of prayer and communion with Him? Then we could lead others to a higher life.

30. RESISTANCE TO CHALLENGE TO PRAYER

From Murree we all went together to the Slacks Convention and probably that was one of the most wonderful Conventions ever held—Mr. Hyde took some of the morning Bible readings, which proved so helpful to those present.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints

Ephesians v. 18

Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God

Philippians iv. 6

Pray without ceasing!

1 Thessalonians v. 17.

Prayer is to the spiritual eye what air is to the physical. Make it a rule never to see the face of man until you have seen the face of God. Each day is a new life. Make sure of a good beginning. The devil may be so thoroughly beaten in the morning, that his assault will be feeble all the rest of the day. The spirit of prayer should also be cultivated and we form the habit of asking prayer as habitually do. Our petitions need not always be hurried in haste. Prayer in the form of a constant aspiration of the heart should be continually breathed out to God, whether we are in solitude or surrounded by the busy crowd. We should finish each day as we begin it on our knees. Before retiring to rest always review the day as I ask pardon for the wrong you have done. Be men and women of prayer. None are exempt from piety and seriousness who neglect this duty. All who would win great victories for God in public must first prevail in the solitude of their own hearts.

THOMAS COOK

CHAPTER VI

INTERFERENCE ON A CONTINUOUS MINISTRY

THE PROMINENT PLACE GIVEN TO PRAYER AT THE
SALBOT CONVENTION BOTH BEFORE AND AFTER
THE MELLANDS. THE SPIRIT OF LOVE AND
HARMONY MANIFESTED

THERE is no doubt that the Salbot Convention at one time, whatever it may be now, was the most wonderful gathering of the Lord's children that ever took place, and Hyde had a great deal to do with the form it took. He was not conscious of this, but the atmosphere he brought with him seemed to affect the whole place. One felt a change coming over one as one entered the compound of the Convention, it was a Spirit of Prayer, and when we entered into the 'Prayer Room' we once stood the cause of the change of atmosphere.

Perhaps I should explain what this 'Prayer Room' really is. Mr Hyde and a few others realized the necessity of preparation for the Convention, and he felt that his work was to wait on God and plead for those who would

attend. There are men in the Pina who are specially endowed of the Spirit to organize such gatherings. Dr. Gordon, on whom in the old days the great burden of organizing all the departments of work fell, was so guided and helped by the Spirit that everything went like clockwork. To cater for 2,000 people is not an easy task, but the arrangements were so perfect that Dr. Gordon and all his willing assistants, including the missionary ladies that superintended the commissariat, were all able to attend the services. I remember Dr. Gordon telling me that he had really nothing to do except to enjoy the Convention. He spent much time in the Prayer Room, and one day he took me into his tent and he showed me his account books, beautifully written, and everything noted down. The previous year's account had balanced to a pice, and all the work was carried on without any bustle or worry. Why do I mention these things in writing about 'Dear Praying Hyde'? Because *prayer* had so much to do with it. Hyde and his companions were in a room on the ground praying when Dr. Gordon and his companions were on the ground putting up the scores of tents, arranging the cooking apparatus, the

supply of water and the one hundred and one little details necessary. Hyde felt and caused others to feel that it was necessary to prepare the messages and the tents and the food and the sleeping accommodation, and, when others reached the ground to arrange the external necessities, he was on the ground to enter the Prayer Room, and for two or three days and nights, Hyde and a few others were on their faces praying, pleading, praising and claiming a blessing. Has the marquee been erected? Hyde and his party enter in at once to dedicate it to the Lord and to make the spot a real Bethel where God would meet with His people. Is the living tent in position? The praying party must be there at once so that the Spirit of God can use the meal times to bring blessing to His people. Sometimes the conversation in the dining tent, reflects the effect of the messages given in the preaching tent; but in Markot we never heard any gossip during meal times. Men and women formed parties, Indians and Europeans together, sitting at tables or in small groups on the floor eating their meal, and feasting on the fellowship in the Lord. Was there any one in spiritual difficulties? Some brother or sister would say,

'Let us go together to have a little food and talk over this great matter,' and there, while eating they realized that Jesus was with them, the meal was sanctified by His Presence and everything appeared in a new light. Some one has found the Saviour and the Lord must be praised and a Hymn or a Bhajan is started and in an instant the whole place is full of praise. The ladies giving out the food, the Christian waiters, as well as those who are eating, all unite in praising God. The Panjabis can sing and the missionaries can sing too. It was in the dining tent I heard the 'Glory Song' sung in such a way that I shall never forget, and I longed to go to 'Glory' there and then to begin the glory time. The food was left and got cold before we could eat it, but our hearts had been warmed up with the fire of His love burning within. Had Hyde's prayer anything to do with this? I do not know, but I do know that this is what he and his companions prayed for.

The first day of the Convention and often on the previous night, two Prayer Rooms were open, one for men and one for women, and prayer and praise went on continually until two or three days after the Convention. It is

immediately after the seed is sown that the birds come and devour the seed. McCheyne Paterson always says that the time for very earnest definite prayer is *immediately after* the service or a Convention is over, and Hyde believed in this, and so when others remained on the ground after the Convention was over to pull down the tents, etc., the Prayer Room parties remained to plead that the results of the Convention might be permanent.

If we had more prayer in the very place at our Conferences, and assemblies, before they commence; during the sessions, and when they are over, how different the atmosphere would be! If we only realized that there is as much need for heart preparation as there is for comfort preparation, if we could feel that this is the absolute necessity, and for some to take this burden upon them as Hyde did, what a blessing we would have! Can we not take this lesson to heart? It was Hyde's desire that this should be introduced at Keswick. In the Rev. Evan Hopkins' days, he was accustomed to invite the Keswick speakers and a few friends to meet at his home for two days about a month before the Keswick Convention. Mr. Hyde and myself had the privilege of being

with them in the year 1911, but I never heard of any praying band meeting at Keswick for some days before and after the Convention. Hyde prayed for this, and longed to see the Keswick Room, which I think is called the 'Committee Room,' being turned into a 'Prayer Room.' The speakers, I believe, meet there for a few minutes for prayer before going on the platform to speak, but would it not be possible to have prayer and intercession constantly going on in that room? There are intercessors who could take up this work, why not do so?

And as He prayed

--Luke ix. 29.

Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work.

John v. 34.

And when He was come into the house, His disciples asked Him privately, why could not we cast him out? And He saith unto them, I have not come forth by might, but by prayer and fasting.

Luke ix. 28, 29.

In doing the will of the Father in respect of a single man, Jesus has been rewarded. And herein He seeks to train His disciples in the same method of life by emphasizing the word of Jesus. There is an inner and a spiritual strength and service which means that the Christian is actually to be saved by expounding the Gospel of action, both in exhortation and example. It is not the staid life. It is not the life for God and man which alone makes the servant strong in patient endurance and courage. As a matter of fact strength is gained, not in each task but as the result of doing it. In the same way of active obedience His disciples receive the Holy Spirit.

--REV. J. STUART HOBBS, D. D.

I believe that, He has for some years given me an abiding conviction that it is impossible for any rational creature to enjoy true happiness without being entirely devoted to Him. On my brother's personal holiness, peace towards that blessed mark. He is much in fasting and prayer as your health will allow, and live above the realm of common Christians.

Your affectionate praying brother,
D. D. BRAINARD.

CHAPTER VII

WITHIN THE VEIL.

Let us look at Hyde in the Prayer Room, say in Sialkot Convention. The Prayer Room is in the Scotch church. Some of the seats have been moved aside and a carpet covers the open space. Sometimes there are hundreds of people there, at other times only two or three. Right on his face on the ground is Praying Hyde. This was his favourite attitude for prayer. Laid out he is praying, he utters a petition, and then waits, in a little time, he repeats it, and then waits, and this many times until we all feel that that petition has penetrated into every fibre of our nature, and we feel assured that God has heard and without a doubt He will answer. How well I remember him praying that we might 'open our mouth wide that He might fill it' (Psalms lxxxi. 10). I think he repeated the word 'wide' scores of times with long pauses between, 'Wide, Lord,' 'Wide,' 'Open wide,' 'Wide'. How effectual it was to hear him address God, 'Oh, Father! Father!!' Even before he

asked anything I always felt that the Father knew what he was going to ask for.

When he finishes his prayer, perhaps half-a-dozen are sobbing, Hyde goes to one of the men and others who are presenting to the others. Hyde's arms are round the neck of the one that he is going to deal with. He speaks but little but is well worn. He is used and before long he stands up with a smile and the man with him, and he begins to sing, "'Tis done, the great transaction's done" and it is so that his whole body begins to move, he claps his hands and then his feet begin to move, and now he begins to dance for joy and others join him until the whole place rings with God's praises.

Sometimes he wants to be alone and I heard of him climbing into the ceiling, there, in the dark, high above the others, he pours out his soul to God, very near the echo of his voice and realize that he must not be disturbed for he is wrestling with God.

What about his real bed and his bed? The Convention lasted for ten days in those early days, and his "boy," a lad about sixteen that he had taken to his home and his heart, had brought Hyde's bedding and and carefully

made his bed, but it was never used during the Convention. I saw him more than once, when the Prayer Room was full, going aside into one of the corners and throw himself on the floor to sleep, but if the Room began to get empty and prayer to flag, he somehow seemed to know it and was up immediately and took his place with the other intercessors. Did he go to his "bed"? I think it was only once or twice that I saw him with us at table. Sometimes his "boy," or Gilla, the sweeper or one of his friends would take a plate of curry and rice or something else to him to the Prayer Room and if convenient he would go to a corner and eat it. How his "boy" used to cry because he would not eat properly and would not go to bed to sleep. Hyde was not the only one that did this, there were other missionaries who did the same and Indian workers also, but it was Hyde's spirit and example that first of all led them into this "Prayer Life." How often Hyde told me that he was a raider of following the example of men, and he dreaded lest any one should try to follow his example or McCheyne Paterson's example, and so I wish to close this chapter of Reminiscences by begging of our members to follow Hyde in his Prayer-life

and Prayer-spirit, but not necessarily in the 'form' that he manifested it. There are thousands of God's children who cannot spend weeks in prayer and fasting as he did, they are physically unfit for it, but every one can have this Prayer-life making prayer their very breath. We need to be in the line of God's will in this as in every other duty. Hyde realized that in his case God demanded it of him. We all feel our need of more prayer and to be more persistent in prayer and intercession, whether we spend a night or a month on our knees. Realizing my own need, may I ask my fellow workers, Indians and Europeans, especially at this time, shall we not give more of our time to prayer? Can we not have an occasional day of prayer and fasting? Let us go to the Lord and settle it with him. Let us be willing to sacrifice our own comforts in order to have more time for prayer.

4. 11

Auto vi 4.

$$= 0.25 \times 10^4$$

REV. J. STUART HOLDEN D.D.

A LIVING MESSAGE FROM THE
EMPOWERED MESSENGER

IN the last chapter I wrote about Hyde at the Conventions and promised to give one or two other incidents which I observed at the Conventions. He felt that his place was in the Prayer Room, but he had to enter the platform at times, and his messages were delivered with tremendous power, as we would naturally expect when he came straight from the Prayer Room to deliver his message. I shall never forget the effect of one of his Bible readings on the congregation and on the whole Convention. He spoke in Urdu and those who know Urdu say that he spoke the language well, if anything a little high flown, and, the book language more than the colloquial. I could not follow him, for my knowledge of Urdu is very meagre, so I had an opportunity of watching him and the congregation. I realized very soon that he was delivering

a solemn message, for there was a solemnity in the congregation that was almost oppressive. He spoke quietly, but all could hear him, and I felt that his life was in the Word. He once told me that one had to give *himself* if he wanted to serve God and help men, that it was not enough to give our time and our talents, that our life must be given. This was true he said, both in praying and in preaching. Alas! how few of us give of our life, when we think that our life is touched, we feel it is time to draw back. How often we have heard it said, 'You will kill yourself if you work as you do, take it easy.' But Hyde used to say, 'give your life for God and men,' let that vital energy, that living power within, be poured out for men. Who is right?... Hyde or the modern man? Hyde gave himself as he preached—he poured out his life as he prayed... that morning in Sialkot he did this, and men realized the power. I heard that immediately after the service, the Committee was called together to consider God's challenge to them, and for prayer that the message might influence men. At breakfast, men were in groups asking what should be done—and I know that many

went away alone to have their lives re-adjusted by the Holy Spirit.

At one of the Conventions he spoke to the Europeans, most of them were missionaries. He spoke on 'The Cross.' I think that the Spirit used him to give us all an entirely new vision of the Cross. That was one of the most inspiring messages I ever heard. He began the address by saying, that from what ever side or direction we look at Christ on the Cross, we see wounds—we see signs of suffering—from above we see the marks of the Crown of Thorns, from behind the Cross we see the furrows caused by the scourging, etc., and he dwelt on the Cross with such illumination that we forgot Hyde and every one else, the 'Dying, yet living Christ' was before us. Then step by step we were led to see in the crucified Christ a sufficiency for every need of ours, and as he dwelt on the fitness of Christ for every emergency I felt that I had sufficient for time and for eternity. But the climax of all to me was the way he emphasized the truth that Christ on the Cross cried out triumphantly 'IT IS FINISHED,' when all around thought that His Life had ended. It seemed to His disciples that He had failed to carry

out His purposes, it appeared to His enemies that at last their dangerous Enemy had been overcome. To all appearance the struggle was over and His Life had come to a tragic end. Then the triumphant cry of victory was sounded out 'IT IS FINISHED'. A cry of triumph in the darkest hour. Then Hyde showed us that if united to Christ we can also shout triumphantly even when everything points to despair. Though our work may appear to have failed, and the enemy to have gained the ascendancy, and we are blamed by all our friends and pitied by all our fellow workers *however* we can take our stand with Christ on the Cross and shout out 'Victory, Victory, Victory! From that day, I have never been in despair about our work. Whenever I feel despair at I think I hear Hyde's voice shouting Victory, and that immediately takes my thought to Calvary and I hear my Saviour in His dying hour, crying out with joy 'IT IS FINISHED'. As Hyde said, *This is real Victory* to shout triumphantly though all around is dense darkness.

I remember that the Hon. C. M. Watcgrave (the late Lord Radstock's son) was in the service, and in leaving on the close, he said

to me, 'I generally go to my tent after every service and write the message that I have received to my wife, LIEUT. Mr. Hyde's message just delivered seems so sacred and appealing that I dare not try to write it.'

I had a long talk with Hyde afterwards about the Cross and the message, and he told me that for a whole year he had been fascinated by the Cross. 'I cannot speak on any other subject now,' he said. I heard him speak on the Cross at another Convention some weeks afterwards and that was accompanied by the Holy Spirit's power in a similar way.

And when they had prayed the multitude of
them that believed were of one heart and of one soul
and gave out grace unto all men.

Acts. ii. 44

For God is not the author of confusion but of peace,
as in all the churches of the saints

1 CORINTHIANS XIV. 33

Is there not an experience for us, similar in kind and
degree to that experienced by the apostles? We say
similar in kind because the real secret of the change in
the character and conduct of the apostles was not in the
power of speaking in a tongue, nor in the power to
work miracles, but in the possession of the Holy Spirit
Himself. Power dwells in a person and that person is
God the Holy Ghost. He comes to our hearts
Himself. His gifts vary with the ages sometimes
bestowed, and sometimes withheld. His various gifts
differ according to the needs of the Church and the times.
but His Name I remain the same. I will pray the
Father, and He shall give you another Comforter that He
may abide with you for ever. The same power must
therefore be possessed by us which was received by the
apostles on and after the day of Pentecost. We are still
in the dispensation of the Holy Spirit. The mighty of God was
not exhausted at Pentecost. The promise still stands
"I will pour out My Spirit upon all flesh."

THOMAS COOK

CHAPTER IX

THE WAY OF PEACE CHURCH DIFFICULTIES OVERCOME IN THE SPIRIT'S POWER

HOW THE SPIRIT OF DISSENSION WAS QUENCHED AT SIALKOT

At the first Convention that I attended at
Sialkot, the Evil One made a desperate attempt
to destroy the whole work. At the previous
Convention some terrible confessions had been
made both by missionaries and Indian workers
and at the Convention that I attended, sins were
revealed that shocked all persons present.
Some few that attended were exceedingly
annoyed and wanted the Committee to con-
sider the question and decide either that
there should be no public confession or else
that men and women should be separated and
men should confess at the men's meetings, and
women at the women's meetings. These people
wanted the Committee to meet them to discuss
the whole matter, the reply of the Committee
was 'Let us meet together to pray over the
matter.' These men would not, and said that

it was useless to pray until the question had been decided, as I was a mortal. I heard the arguments on both sides. I did not like to hear open discussion of the sins of immorality, but I deplored the spirit manifested by some of the people who were against confession. One young fellow thumping the table with rage said, 'I'll smash the whole Convention.' I had a quiet talk on the subject with Hyde, he was one of the Committee and manifested such a tender loving spirit, and was so sane through it all that I was greatly impressed. He said that the Committee had never called for confessions, *that it was the Spirit of God that would lead men to confess.* He said that he would legislate on the question and setting apart special meetings for confessions would be like taking the matter out of the Holy Spirit's hand and it would in one way give sanction to open confession. I well remember how earnestly he said that the sin of immorality was more prevalent among the Christians than any one dreamt, and that the Holy Spirit saw that *extreme measures were needed to get men to realize the sin.* 'Some men, I fear,' said Hyde, 'are guilty and are afraid that the Holy Spirit will compel them to confess.' How tenderly

he spoke of these men, how confident he was that the Lord at the right moment would reveal clearly His Will in the matter, it was one of the darkest hours of the Blackot Convention and yet Hyde's face was full of joy for he knew that victory was assured.

Victory came; those who opposed confession went together to the Prayer Room hoping to discuss the question. Hyde was praying, several others of the Committee were praying, and they gave such a hearty welcome to those men to pray with them that they did so, and after some time, McCheyne Paterson, one of the members of the Committee, spoke, and spoke with such power that the discussion dropped. He showed that no member of the Committee had ever made public confession. All that the Committee desired was implicit obedience to the Holy Spirit. These men said that they too desired that all men should obey the Spirit, and then some one began to praise God and all joined in singing and the Prayer Room became once more a Praise Room.

I realized then in a new way how much better it would be to settle our differences by meeting together to pray, by allowing the Holy Spirit

to have His way with us. Since then I have put this matter more than once to the test. When at Committee meetings or Conferences disputes arose and feelings ran high, when men began to get excited and fight for their own opinions, the best way to meet all this was to keep quiet in a corner, praying that the Holy Spirit might come and reveal His Will and direct men's thoughts in the right path, how wonderfully He has led us out of the mazes and brought peace and happiness to men's minds.

This was Hyde's way of meeting difficulties and this was the way of the Master. Shall this be our way? Whatever may be the trouble, let us put ourselves in the right attitude towards God and then wait for the Holy Spirit to work in us to do what is right.

*This then is the message which we have heard of Him
and declare unto you. That God is light, and in Him is no
darkness at all. If we walk in the light as He is in
the light we have fellowship one with another, and the
blood of Jesus His son cleanseth us from all unrighteousness.*
1 John 1: 5, 7

*We know that we have passed from death unto life
because we love the brethren*

—1 John 3: 14

*He was in our hearts,' observed one of his friends in
India. 'we honoured him, we loved him, we thanked
God for him, we prayed for his longer continuance
amongst us. We rejoiced in the good he was doing,
we are sadly bereaved. He was one of those 'little
ones' of whom Christ affirms that whosoever receiveth
them receiveth Him. To no one, indeed, would he give
occasion to despise him. But at the dignity to which he
aspired was to be near Christ, among whom he laboured
for His sake. A perfect character says one who
bore the burden and heat of the day with him in India,
'I never met with nor expect to see on earth. During the
four years we were fellow-labourers in this country I had
no less than six opportunities of enjoying his company,
and every opportunity only increased my love and
veneration for him.*

LIFE OF MR. H. MARTYN

CHAPTER X

A RESTING TIME IN WALES

BEST MEMORIES OF A FRAGRANT FELLOWSHIP

I LEFT for Wales in December, 1910. I saw
Mr. Hyde the previous October and knew that
he intended taking his furlough early in 1911.
I asked him to take a run across to see me when
passing through England, and he replied, as
he generally did, that he would call if the Lord
would open the way. I gave him my address
but he lost it. The day before his steamer
was due to arrive in Liverpool he asked a
C.M.S. missionary who was on board whether
he had any idea what part of Wales he came from.
I had only a casual acquaintance with this
missionary and had never seen his wife, but
he immediately told Hyde that his wife had my
address and he went down to her cabin and
brought it up. To this day I have no idea
where she obtained my address.

The steamer arrived in Liverpool on Good
Friday and he crossed over to Birkenhead to
get a train for my home (Llangollen). When
he reached the station he was told that only
one train ran on Good Friday and that had

gone. Some one overheard the question and answer and told him that there was a cheap excursion train going direct to the place and told him to book an excursion ticket which he did, but, when he reached the train, he was told that he could take no luggage with him and he had all his belongings in a big American trunk. He waited a moment and prayed I am sure, when the guard came to him and said, 'Go and secure your seat and leave your trunk with me, I shall bring it in my van' and he did so. All these incidents I have mentioned were clear indications to him *that he was in the line of God's Will*. He lived so near the Lord that he was sensitive to the slightest promptings of His Will, and he seemed to know at once when the Lord was not with him. Now everything fitted together because all was under the direct control of God for the good of His servant.

But this was not all. It had been arranged by the mission that I should be on deputation work for some time in Carnarvonshire just those days, but at the last moment the tour was cancelled because the people were too busy in arranging for the installation of the Prince of Wales as Prince of Carnarvon, for arrangements to be made for missionary meetings, and so, I

had a fortnight's rest in my old home, and I wondered what was behind all this. I was glad of the quiet time, but I felt there was some other reason.

On Good Friday morning I went round the little town just as I used to go when I was a boy, and told my wife that I would be back in less than an hour. But when I arrived back my wife rushed to the door and said, 'Guess who has come. Of all your numerous friends which one would you like to see and have his company on Good Friday?' I could not mention any one but I felt that there was some joy in store for me, and I saw that my wife was greatly excited for she had longed for years to meet Hyde. Then, she said, 'go to the bedroom and see who is there having a wash.' I rushed upstairs, and there was Hyde with his face beaming with joy, and that was the beginning of a month or two of a little Heaven on earth for me. It was not difficult for me to persuade him to make his home with me for some weeks. A dearly beloved doctor and his wife who lived near begged that they should entertain him, and as I knew that he would be far more comfortable there than in the little house where we stayed, and I knew that

he needed the care of a doctor, we gladly allowed them to have him there to sleep, and he came for most of his meals to us. What a time that was! He and my wife seemed to understand each other from the very first hour and no brother and sister in the Lord ever loved each other, and understood each other, better than they did. What time we spent around that little table where we had our meals! The fellowship was so sweet the blessing asked for before the meal commenced, often turned into a lengthy prayer and the food became cold but our hearts were warmed up, and every morsel we ate seemed to be tasty and to have an additional savor. What a privilege it is to have one of the Children of God who lives in His Very Presence with us at the table. It became the Lord's banqueting house and we freely drank of His Spirit. What would I not give to have one of these days back again. Will the members forgive me for dwelling so long on this, I had such a blessing I can never forget it.

We went around to visit some of the old saints, and among others, we called on a dear aged child of God who was very deaf. Mr. Hyde himself was deaf. This dear old lady shouted

to him, that she missed the services very much, 'for I cannot hear anything when I go,' she said, and to her surprise he said, 'you ought to praise God for that.' She thought that he had misunderstood her, and she said again, 'I cannot hear, I tell you,' and he answered 'That is why I tell you that you should praise the Lord.' Then he explained to her what he meant. He said that it was rarely that he could hear anything when he went to the services but that it was a fine opportunity to pray, everything was so quiet and the whole environment seemed to help him to pray and worship. He said that he looked at the preacher and prayed for him, then at the different people and prayed for them as he looked at them, until he began to praise God for being deaf as it gave him such a glorious opportunity for prayer and adoration. The dear old lady laughed heartily and entered into the spirit of his remarks and said quite cheerfully, 'I think I shall try that way too. And some two or three years afterwards she wrote to me and said that she praised God for what Hyde had said, and that it had made a wonderful difference in her life. She has gone Home and no doubt they have been drawn together

on the other side and praise God together for all the way that He led them.

What walks we had together on the mountain side, and we would sit down together on one of the rustic seats provided for visitors, and have a time of prayer together, or throw ourselves down under some of those shady trees, and have fellowship with the Master. How one longs for him!

It was during some of these walks that he gave me some of his early history. He spoke a great deal about his mother, what an earnest Christian she was, and what careful training she had given him. He later spoke of her singing and over and over again he said that she was the best singer he had ever heard, and such a holy woman. I felt at the time that he just longed to go home to her.

When he was staying with me he often spoke of Keswick and his one desire then was to remain in England over Keswick Week. He wanted to attend the Convention and to have McCheyne Paterson with him there and he was giving me the privilege of being with them so as to make a Trio and we were to have a Prayer Room in *Keswick* during the Convention, and to continue in prayer day and

night. He and McCheyne Paterson were ill during the Convention and failed to attend. The Lord allowed me to go there, but we did not have the Prayer Room, though I did suggest it. I often think what would have been the result if they had come there. Mr. Walker of Tinnevely was present and would certainly have joined us. To this day the 'Prayer Room' has not had its place at Keswick, but there has been so much prayer for this, that it may yet come and then Keswick will be as near perfection as we can imagine any holy gathering this side of Paradise.

For we wrestle not against flesh and blood but against principalities, against powers against the world rulers of this darkness, against spiritual wickedness in high places

Ephesians vi 12

For though we walk in the flesh we do not war after the flesh (for the weapons of our warfare are not carnal but mighty through God to the pulling down of strong-holds),

—2 Corinthians x 3-4.

God can work wonders if He can get a suitable man. Men can work wonders if they can get lead to lead them. The full endowment of the spirit that turned the world upside down would be eminently useful in these latter days. Men who can stir things mightily for God, and whose spiritual revival changes the whole aspect of things are the universal need of the Church.

God wants elect men—men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire or recovery now, who by this bankruptcy and crucifixion have turned inward toward God for all help.

E. M. BODDIE. POWER THROUGH PRAYER.

CHAPTER XI

VICTORY OVER THE POWERS OF DARKNESS

AN INCIDENT WITH THE CHAPMAN-ALEXANDER MISSION. DR. CHAPMAN'S TESTIMONY OF HIS SOLEMN ALLIANCE WITH THE KING OF KINGS AND ITS EFFECT UPON HIS OWN PRAYER LIFE AND FAITH.

ONE of the red-letter days in my history in connection with Hyde was in connection with one of the missions which Chapman and Alexander conducted in one of the towns in Western England. Mr. Hyde was staying with us in my home and we happened to be without deputation work for some days, and we heard that a mission was to be conducted by Messrs. Chapman and Alexander, and I suggested that we should attend this mission for three days. We engaged small rooms in a quiet hotel. For the first afternoon we had two of the Lord's Children with us, a man and wife who had been greatly blessed in the 1904-5 Revival, and Mr. Hyde's company was made a great blessing to them.

Mr. Hyde had never met Mr. Chapman, but, as they both belonged to the same Church, Mr. Hyde was anxious to meet him, we reached the town about mid-day on a Thursday, the first service was to be held at 2 o'clock. After a little food we made our way towards the service, so as to secure a good seat, as we expected a great throng. It was some little disappointment to me personally to find the street comparatively empty. When it was light at the Hall we saw Mr. Chapman and party coming and we waited for them and Mr. Hyde immediately went and introduced himself to Mr. Chapman. Possibly Mr. Chapman had heard his name as a missionary of his own Church but little did he guess the help that this missionary was to render him in his mission and in his life. Very few people were in the Hall but a few more came by 2 o'clock.

There was nothing very remarkable in the service, it was good and I enjoyed it, but we were all so disappointed at the congregation, that we all felt more or less depressed. I met one of the ministers and expressed my disappointment, and he said that such missions were not popular in their town, and evidently he was very well satisfied. At night we had a

larger congregation, but there was no enthusiasm. We thoroughly enjoyed the service but were surprised at the lack of zeal and response at the meeting. It was very evident that Mr. Chapman, and the others who were helping him were also disappointed. Hyde said very little. That night one of the leading elders of one of the Churches and a friend of mine joined us at supper and he was surprised that we had come all the way to attend a mission. He had heard of it but had not attended the meetings. We persuaded him to interest himself in the work and he promised to attend if he could.

It was suggested by Mr. Chapman that the ministers and leaders should meet together the next day for a quiet talk and prayer to see whether anything could be done to rouse the people to attend the services. Mr. Hyde and myself were asked to be present and it was at this meeting that we realized the great need of prayer. The ministers present, and they were a good number, seemed to treat the whole mission as some little side-show. Mr. Chapman's address was intense, but the remarks made by some of the ministers revealed a state of appalling indifference, so that even

Dr. Chapman with a sad countenance said that if that was the spirit in which the leaders faced the mission that he had nothing more to say, and asked the people to excuse him, and went out. That to some extent sobered the most frivolous, and the few earnest souls had their way. I noticed Hyde's head getting lower and lower, and his face wore that burdened look he always had when the burden of prayer was coming on him. He spoke but little to any one that night and the next afternoon we had to leave, for we both had preaching engagements on the Sunday, but he came to me and asked me to engage his room for him for the following week that he intended coming back on Monday morning.

'I cannot leave a brother minister to bear this burden alone,' he said. 'I secured the room for him; he spoke with power at two or three services on the Sunday and returned by train early on Monday. Knowing the weak state of his health and fearing lest the burden should be too much for him, I wrote (unknown to Hyde) a line to Dr. Chapman asking him, if possible, to arrange for some one to be with Hyde so as to help him in his work of intercession. Mr. Chapman very kindly arranged

for a worthy, sympathetic helper in the person of Mr. Davis of the Pocket Testament League, and the two being kindred spirits became very friendly.

What was the result of this intercession? Let Mr. Chapman's letter tell.—

'At one of our missions in England the audience was extremely small, results seemed impossible, but I received a letter from a missionary that an American missionary, known as Praying Hyde, would be in the place to pray God's blessing down upon our work. Almost instantly the tide changed, the Hall was packed and my first invitation meant fifty men for Jesus Christ. As we were leaving I said,

'Mr. Hyde I want you to pray for me.' He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which tears streamed he said 'Oh! God!' Then for five minutes at least he was still again, and then when he knew that he was talking to God, his arm went round my shoulder and then came before the depth of

his heart such petitions for men as I have never heard before, and I rose from my knees to know what *real* prayer was. We have gone round the world and back again, believing that prayer is mighty, and we believe it as never before.'

Mr. Hyde remained in the place for a whole week and then crawled back to us. I saw at once that he had been wrestling with the Lord and had gained the victory, but it had almost been too much for his physical strength. The following day he could scarcely speak, he was so weak, but he smiled and whispered to me as I bent over him, 'The burden was very heavy, but my dear Saviour's burden for me took Him down to the grave.'

From other sources we heard what a great success the mission had been, how the churches were revived and many were brought to the Light. I was specially interested to read of a stirring address given at a Presbytery a few weeks afterwards by the very elder who had joined us at supper and was scarcely interested enough to attend the mission; but he did attend and was gloriously blessed and his account of the mission and the blessing which accompanied it stirred the whole Presbytery. How much had Hyde's prayer to do with this?

Thinking over Hyde's share in the work, I could not help comparing his devotion and my lack of responsibility. He realized the need in a way that I did not. He was willing to sacrifice everything so that Christ's Name should be honored in that town. How willing he was to work out of sight, he never thought of himself: he just saw the town, the condition of the churches, the indifference of the ministers as Christ Himself saw these things and instead of criticizing and blaming the men he took their burden and carried it to the Lord. Not one word of criticism did I hear, not one word of what he had done, but he did speak of the glory of Christ manifested, of the powerful messages delivered by Messrs. Chapman and Alexander and especially of the power of intercession which his companion Mr. Davies had received. Oh for that absence of self in me! For the power of prayer, and the Spirit's insight to see the need all around.

Let this mind be in you, which was also in Christ Jesus Who humbled Himself and became obedient unto death, even the death of the Cross.

—Philippians ii. 8

And be ye kind one to another tenderhearted, showing Grace to one another even as God for Christ's sake hath shown Grace unto you.

—Ephesians iv. 32 Darby's Translation

See is the whole end of fallen nature self actual is our capacity to be saved, humility is our salvation. Self is the root the branches, the tree of all the evil of our fallen state. All the evil of fallen angel and men have their origin in self. On the other hand, all the virtues of the heavenly life are the virtues of humility. It is humility that makes the impassable gulf between heaven and hell. What is the great struggle for? For the victory in the strife between pride and humility. Pride and humility are the two master powers, the two antagonistic powers for the eternal possession of man. The victory will be won by one humbled, and that is the one humbled in Christ. He therefore wins the good fight whose strife is to be set against our nature which is, which from heaven may be brought to death by the supernatural humility of Christ brought to life in him.

—WILLIAM LAW

CHAPTER XII

THE SPIRIT OF MEEKNESS—TRIUMPHING UNDER TESTINGS

TWO incidents which occurred when Mr. Hyde was in England gave me great pain, but they did not appear to affect him in any way; and to watch him at that time made me realize how very Christ-like he was, and brought home many lessons to me.

Hyde and myself were invited to join the Keswick speakers and promoters in a two days Prayer Meeting at the residence of the late Rev. Evan Hopkins. We were glad of the invitation and had two days of very precious fellowship with the Lord and the dear saints assembled (about forty or more). The time was spent in prayer, it was an ideal time of intercession. I could see that the burden of prayer had come upon Hyde, for his very countenance proved it. He was in his element with so many experienced intercessors around him. But I saw that he longed that they should be led into a still deeper life of intercession. He did not say so, for criticism was

not in his line at all. I do not think that I ever heard him criticizing any persons, though he could vehemently denounce sin. It was by his prayers, when we were praying together that I was led to realize this. Towards the middle of the second day, one or two spoke, and there was a kind of discussion over the question of a Prayer-Room for Keswick, and we were asked to state our experience of this in Indian Conventions. I stated very briefly my thoughts on the subject, I wanted Hyde to have as much time as possible for I felt that he would raise the question to a much higher level than the setting apart of a Prayer-Room where continued prayer could be made.

He began, and spoke more slowly, if anything than usual. I happened to be the only one that knew him, and knew by his manner that he was heavily burdened with his message. He spoke very quietly for three or four minutes, then one of the ladies present began to sing a popular hymn and it was taken up by several others, *and the message was never delivered.* Mr. Hyde just closed his eyes and prayed. I was afraid that his feelings would have been hurt, but there was not a word of resentment or even displeasure. How many

of us would have borne it as he did? The burden weighed so heavily upon him that he was prostrated, and had a violent headache and became so weak that he could not leave with the rest of us that evening, so he stayed on as the guest of the Rev. Evan Hopkins, and he told me afterwards that he had such blessed fellowship with him. Not one word did he utter about the meeting having sung him down, but spoke with love and tenderness of all. How many of us would have stood it in the same way? I am afraid I would have keenly felt it even if I had not resented it, but Hyde's constant fellowship with Christ in prayer had made him impervious even to such subtle attacks of the Evil One.

A similar incident took place at a Presbytery in North Wales. Mr. Hyde had been speaking with great power at many of the churches belonging to that Presbytery, and many were the invitations that he had to be present at the following Presbytery and deliver a message to the Ministers and Elders. He was not officially asked by the Moderator, but the leaders in the church where the Presbytery was held had pressed him to be present. Being a Presbyter, and himself feeling that he looked forward

with joy to the gathering. It was at a great sacrifice that he attended, he had to leave very early in the morning and take a long journey so as to be in time. He was suffering too at the time from a severe headache and from the railway which carried him away less than twelve months. The Presbytery was a large one for it was rumored that Hyde would be present. Word was sent up to the Moderator and to the Secretary more than once, but the meeting closed without even welcoming a brother Presbyterian Minister, who had been a missionary for years, to their midst. A visitor is usually welcomed, especially if his name be known, but Mr. Hyde sat out throughout the whole meeting. Being deaf he could not hear, and the proceedings being carried on in Welsh he would not have understood had he been able to hear. His eyes were closed, and I knew he was praying for all present. When the meeting closed and many rushed up to him to shake hands with him and to express their disappointment that he had not been asked to speak, he smiled on all, and spoke quite cheerfully and when I expressed my sorrow and my indignation to him when we were alone, he gently rebuked me and said that the Lord knew

everything, and it was not our place to criticize the Lord's people.

Scores of times since then have I thought of him when the Lord's children were inclined to act unkindly towards me, or appeared to me to misunderstand my attitude wilfully, and been compelled to check myself and not to criticize them, but to praise the Lord that He knew all and to pray for the very friends that acted so.

How often Mr. Hyde excused men who had been unkind to him; 'They do not understand,' he said, 'I know they do not want to be unkind,' he once replied when he was urged to defend himself against a bitter and unjust attack. A friend even offered to write and to explain, but he quietly said, 'This is my cross which He wants me to take up and carry for Him.'

What if we all had this spirit misunderstandings in mission stations, etc., would cease. How the work in many stations in India is marred and hindered by these trivial misunderstandings. The parties themselves grieve over this and wish it could be removed. How often the work of the Holy Spirit has been hindered and even stopped by petty jealousies; some

one feeling that he is not having the position he ought to have, or some one has passed an unkind remark or an uncharitable criticism about some one else. Oh, these petty quarrels, jealousies, and misunderstandings among the dear children of God. How can they be done away with? I think that Hyde's way is sure to succeed. *BE MUCH IN PRAYER* let any slight or even insult be an occasion to pray for the very persons that do these things, and praise God for the privilege of being permitted to bear these things. I think it is Madam Guyon that used to say when she was insulted or persecuted, 'Thank you, Father, you saw I needed just this humbling.'

But we need a *life* of prayer to be able to do this, not a spasmodic spurt. Let a *habit* of prayer, to live in communion with Him. Shall we take this lesson from Hyde?

But none of these things move me, neither count I my life dear unto myself so that I might forsake my course with joy and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

-Acts xii. 24.

In the evening God was pleased to help me in prayer beyond what I have experienced for some time especially my soul was drawn out or the enlargement of Christ's kingdom and for the conversion of my poor people and my soul relied upon God for the accomplishment of that great work. Oh, how sweet were the thoughts of heaven to me at this time! Oh, how I longed to be with Christ, to be employed in the glorious work of angels, and with an angel's freedom, vigour, and delight! And yet how willing was I to tarry awhile on earth that I might do something, as the Lord pleased, for His interest in the world! My soul, my very soul, longed for the ingathering of the poor heathen and I cried to God for them most willingly and heartily, I could not but cry. This was a sweet season for I had some sweet taste of heaven and a transfer of mind success in some measure to the employments and entertainments of it. My soul was grieved to leave the place but my body was weak and worn out and it was near nine o'clock. Oh the inward prayer, composition and God the sovereignty of such a frame! heaven must needs do for from this only can I receive not in kind. Lord, ever give me this bread of life.

DAVID BRAYNARD

CHAPTER XIII

HIS THREE OUTSTANDING CHARACTERISTICS, AND THEIR ENDURING INFLUENCE

THINKING over Mr. Hyde's life as a whole I find some special features in him which account for his influence over men.

1. *His ardent love for the Saviour.* I asked Hyde one day, how it was that he was not married, that a wife would be able to look after his comforts. He smiled and, after a little time, he said just as if he were betraying a secret.

'Years ago,' he said, 'I felt that I wanted to give something to Jesus Christ who loved me so, and I gave myself to Him absolutely and promised Him that no one should come into my life and share my affection for Him, I told the Lord that I would not marry but be His altogether.' What a devotion! and how loyally He kept his promise. Christ was all in all to him, he was constantly talking to Him; this accounted for the atmosphere of prayer that Hyde lived in. This love was a gift, and we can have the same gift; Hyde went down,

lower and lower, so that the love of God could be poured into his life; he opened his life for God's love to flow in. Oh that we could do this, then prayer would naturally flow into our lives also.

2. Arising out of this, I knew that *he had a passionate love for the people among whom he worked*, so that he practically sacrificed every thing for them. He lived with them, he ate and slept with them. I repeatedly heard that some took advantage of his kindness and imposed upon him. He knew this, but would say nothing to them even though they stole his goods, he saw men wearing his clothes, he would not call them to account lest the men should be driven further away from Christ. He so loved men's souls that worldly goods were of no account when a soul was in danger. He was often blamed for this by some of his fellow-missionaries, but it had no effect upon him.

An Indian doctor in the Punjab told me soon after Mr. Hyde's 'Home-Call' that some time before the Aya Samaj was troubled because of his influence over men and the number of men that were converted under his preaching. The members of the Samaj determined to send a man to find out all about Mr. Hyde's life, to

watch for his faults and then they would publish these abroad and so break his influence over the people. One of their number went to Mr. Hyde and pretended that he was an enquirer and wanted to know all about the Christian religion. Mr. Hyde received him kindly and invited him to stay with him. This was just what the man wanted and he remained with Mr. Hyde for three or four days and then ran away, and went to the men that had sent him and said, '*He has no fault, the man has no fault, he is a God! he is a God! and not a man.*' This was the verdict of a man who lived with him day and night for three or four days — *no fault*. How many of us would have stood the test? He so loved men, and men realized it, that they could see no fault in him. This again accounted for his prayer life. Hyde must have seen much fault in the men, but to see a fault was only an excuse for prayer for those men. He always found some excuse for those who deceived and robbed him, it was so like the Master, '*They know not what they do.*'

If we loved men more and sacrificed more for them, we would pray more for them.

3. *His genuine regard and affection for his fellow-missionaries*, and yet he dared to go

against their opinions when he felt that the Lord was guiding him in that direction. We have heard some of the members of his own mission say, that for years they did not understand him, but once they did they were the first to acknowledge his power. Some hard things were said to him and of him, but I do not think that any one ever heard him speak an unkind word *to* any missionary or *of* a missionary. He said more than once to me, that some of the missionaries did not understand him. Many thought that he was a morose, melancholy person, but he was not, though he looked like that at times. When he was in the company, of those that understood him, how bright and cheerful he was, he had what some have called 'Sanctified humour,' he was very humorous, but he had it under perfect control and he seemed to keep the company that he was in, in the same spirit.

His influence over missionaries the last few years of his life was wonderful, I think that it would not be wrong to say that he created a new era of prayer in the Punjab among some of the old prayer warriors that knew and felt India's needs, they prayed much for the country, and loved to be with Mr. Hyde for he

gave them a new conception of prayer; the dear Indian Christians flocked around him, and he always gave them some daily morsel from the Word. He was as faithful in leading men to Christ; if he thought that men were looking up to him and not to the Master, he would run away and remain away in some hiding place praying for them.

'He being dead yet speaketh' is true of him. It is now ten years since he was called Home, but he is not forgotten, he is speaking to us to day, and throwing light on the Prayer Life of Christ. Whenever I spent a few days in his company, I always vowed that I would pray more than I had ever done and Christ always seemed more real to me it seemed easy to pray, for Jesus had become more precious than ever to me. And if these reminiscences of him will lead us nearer to Christ and give us a new conception of prayer then they will not have been written in vain.

PART II

A MASTER FISHER FOR SCOTS

Jesus wept.
Then said the Jews, Behold now. He loved him.
—John xi 35, 36

They that sow in tears shall reap in joy.
Psalms cxxvi. 5

*Therefore watch, and remember, that by the space of
three years I ceased not to warn every one night and day
with tears.*

Acts xx. 31

*Oh! people say, you must be very careful, very
cautious. You must not thrust religion down people's
throats. Then I say, you will never get it down. What?*
*Am I to wait until an unconverted, godless man wants
to be saved before I try to save him? He will never
want to be saved till the death snake is in his throat.*
*What? Am I to let my unconverted friends and acquaint-
ances drift down quietly to damnation, and never tell
them of their souls, until they say, 'If you please, I want
you to preach to me.' Is that anything like the spirit of
early Christianity? We talk of Old Testament
saints, but I would see we are not like David. Rivers of
water ran down his eyes because men kept not the Law
of his God. But you say, 'We cannot cut holy services.'*
*Perhaps not. Go as you like. Go as quietly and sofly
as the morning dew. Have meetings like the friends
if you like. Only so. Don't let your relatives, and
friends, and acquaintances die, and their blood be found
on your skirts!*

—CATHERINE BOOTH

CHAPTER I

PLEADING WITH TEARS

J. N. WAS a Brahman attending our Mission School. As he grew up, the teaching of Christ attracted him and he was the faithful scholar of one of our lady missionaries at Sunday School as well. When he left school and was beginning to earn his own living he was drawn to confess publicly that Christ was his Saviour. He did this in the face of the bitterest opposition of a widowed mother and relations. Then they tried a more subtle plan: they began to please him. Their kindness won his heart. He went back home and he was surrounded by young men who led him into drink. It must have been an inherited weakness with him. He fell and denied his Lord. But thank God he was miserable and went to see Mr. Hyde, who received him as did the father his prodigal son. The lad living with Mr. Hyde was won from his evil ways and once again confessed faith in his Saviour. But what a trial he was when the drink-demon would possess him! Again and

again he stole Mr. Hyde's clothes, and sold them to satisfy his mad craving. I met Mr. Hyde about that time, and he said to me with a smile, 'I may not get up to you to the hills this summer, the Father evidently desires me to spend my hot weather in the plains for "I have no warm clothes left!"' He took the 'spoiling of his goods' cheerfully and thought they were a small price to pay in exchange for an immortal soul. He would point out how our Lord bore with Judas and others, how He never sent any away who were anxious to remain in His company, and so Hyde bore with this demon-possessed youth. In his sane moments the lad realized what a privilege was his to live with such a saint.

* * * *

I was traveling in the train and a Christian lady ticket collector met me at W—. She was full of a wonderful man she had seen. He was speaking to a lad seated in a train going to Lahore. The boy was loud and almost abusive, 'I am tired of this sort of thing—I am going to my boon companions and shall have a good time,' he said. Then the gentleman he was speaking to leant forward and in a low tone begged him not to go away from him.

He got back only a rude answer, and she feeling angry and disgusted left them. When she came back she saw the missionary leaning into the carriage window, and she heard him beseeching the lad not to leave him. He was imploring him in Christ's name, and she saw tears flowing down his cheeks as he reasoned with the head-strong lad. 'Ah!' I exclaimed, 'he knew the value of an immortal soul!' In spite of all entreaties the lad took his own way but to the very end that missionary was seen in daily earnest trying to win that soul from the way of sin.

She lost sight of the missionary when the down train steamed out. (He went sadly to some dear friends in Gujerat alone.)

Next day she saw the same lad coming back from Lahore. She said to him, 'You have come back very soon again.' He looked up with a pale face, 'I am going back to him,' he replied, 'I have not been able to sleep all night—I could not forget his tears.' And he came back a penitent. That missionary was John Hyde and that lad J. N.

I often feel that if souls could say the same of us, that we wept over them our tears would bring them to a proper frame of mind.

Our Lord's whole body shed tears—when 'his
sweat became as it were great drops of blood
falling down upon the ground

'Jesus wept.' The Jews therefore said,
'Behold how He loved him

Soul winners! Can this be said of each one
of us?

For ye know the love of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

—II CORINTHIANS VIII 9

And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work.

II CORINTHIANS IX 8

'God is love. His character, please Him only so far as they are like Him and 'walk in love.' True heavenly love has it as a crown in the cross of Christ: it has the single eye, and in its own recompense endures ingratitude and even indifference and contempt; it has quick sense of wrongs, but is ready to forgive and covers a multitude of sins. To love we speak of as meek and lowly behaviour, such words and edifies, bearing with the foolish and such and, where it shows their folly. The holy love is the divine work of the Spirit of God. It proves faithful in weary days, and ever ready to rejoice with them that do rejoice, adds gladness to their days of sunshine.

If we would so love as to please God, we must bear in mind that their names are written in heaven and on Calvary's head, otherwise we shall love some because they are to fly, and dislike others because of their blemishes.

—CHOICE SAYINGS OF ROBERT CHAPMAN

CHAPTER II

GRACE ABOUNDING

THOSE interested in the case of the Brahman lad mentioned in the previous memoir will be glad to hear that he afterwards paid me a visit. He seemed much chastened and never before had been so like his former self. He spoke of his aged mother as one who had to be considered, and the old narrow-minded Brahman friend accompanying him said to me in a kind of stage whisper 'He will be with you again whenever his mother dies.' The lad heard it and smiled up assent with the old love in his eyes.

We talked long of John Hyce whom he referred to as 'Up there' pointing heavenward, and when I besought him once again to give up drink and become a teetotalter, he owned that he had not kept his promise. 'With God's help you can' He agreed to that Praise and pray on.

The same lad has visited me a second time and we had a heart-to-heart talk about

Mr. Hyde. He tells me that when he returned miserable from Lahore after running away from Mr. Hyde, he met me near the Mission School in the city and I told him Mr. Hyde was at our Mission House.

He went there and going to his room, found him praying. Mr. Hyde opened his eyes, saw him, took him into his arms and said, 'I have just been praying that God would send you back to me and see, He has answered me!'

When I asked him how he got to know Mr. Hyde so well, he told me a long story, the gist of which I set down just to show how this man of God used to win hearts for his Master. He saw Mr. Hyde at Moga Railway Station, went up to him, mentioned a fellow-missionary's name and said that he had been baptized but had fallen back. 'Why did you deny Christ?' Mr. Hyde asked. The lad began to make excuses but Mr. Hyde took him with him, went into the third class waiting shed and with two other Christians, the three knelt down and prayed with this lad

he kneeling among them even though a crowd gathered, and his relations came and saw him praying with the others. The lad says he does not remember exactly what he

said in prayer but he prayed for him. Then the train came in and he said good-bye to the lad, adding, 'We will meet again in a week's time or so, God will arrange it.'

All this made such an impression on the lad's heart that he took leave and set out to find Mr. Hyde. He at length heard that he was away inland at a Christian Colony holding meetings. A Christian lad and he set out on foot for it and after two days' travel arrived tired out. They were told that Mr. Hyde was in his room praying. He looked up and seeing the Brahma lad took him in his arms in good Punjabi style, and then finding he was tired out made him lie down and began to rub and press his swollen feet. The lad objected, but Mr. Hyde insisted upon waiting on him and ministering to his wants with his own hands. He has told me of this with tears in his eyes adding, 'I often see him in my dreams before me as of old.' 'Remember he is praying for you,' I have reminded him.

Then the lad told me of another instance that occurred in that Colony. One day he missed Mr. Hyde and following him saw him on an island in a pool surrounded by a number

of Christian children all engaged in prayer. The lad owned them after wading through the water to the others and home. He found that Mr. Hyde was praying aloud and the children were repeating what he said. They were praying that God's Holy Spirit might fill all their hearts. After prayer Mr. Hyde crossed the water again with them all and said to the lad 'God told me from His Word to go into the valley and pray. I saw that this place was the valley and while I was coming here the children followed me and joined me in prayer.'

That night while they were all eating dinner news came that the Indian Pastor was taken suddenly ill and at the same time his house had caught fire. Mr. Hyde ran with the others to help. While they fought the flames, he went to the Pastor and found him crying out in agony, and, for fear of death some unconfessed sin was evidently weighing on his conscience. Mr. Hyde talked and prayed with him and then said, 'I think it is God's will that you confess your sins to church before your congregation.' The Pastor agreed and he was carried to church on his bed. Lying in it, with tears, he declared that he had committed a great sin against God in leaving church and prayed for

forgiveness. Then a great peace fell upon him and all pain and sickness at once left him. Upon this some twenty members of the church were conscience-stricken, and confessed their sins finding pardon and peace. They were joined by the others who had put out the fire, and the service lasted for an hour and a half, a great work for God beginning. Afterwards they all returned to their half-finished dinner.

The next day they left for a hill station where Mr. Hyde had received an urgent call to conduct evangelistic services. They travelled in the third class in the hot weather to the foot of the hills. They had only money for one pony and a coolie between them so they got on the pony turn about. One night the Indian preacher was riding on ahead when suddenly his pony stopped short, trembled in every limb and advanced towards a great big cat, that seemed to fascinate the poor beast with its eyes. Then the preacher felt a big body whiz through the air and land just behind him, the pony recovering itself dashed away up the road and leaped a ditch at the side in its terror, leaving the baffled tiger standing on the roadside. It must have sunk away, for when Mr. Hyde passed, there was no sign of the animal! When

they came near the bungalow they were met by the preacher in a great panic along with a number of men who had gone back with sticks to see what had happened to M. Hyde. He made them go back to the place where the tiger had made his spring, in the moonlight they saw the marks of its paws on the dust of the roadside, but the animal had gone. They heard that it had killed people and many bullocks. They remained a week in that hill station and held daily services for Christians. A real work of grace began there and this lad too was convicted of the sin of denying his Lord, and, making confession, was again received into fellowship. On their return journey they each had a pony, 'So they went like beggars and returned like kings!' the lad laughed and said 'Yes and a missionary lent me his own pony to ride back on because one of the Christian workers had said to me, "Why did you come and increase the expenses?"' and I had burst into tears at this rebuke.' The lad is working for himself in with a barrister, there I hate this work, but as he has not passed his Entrance Examination, it is difficult to find him good forest work in Christian surroundings.

Perhaps friends will join me in prayer about this also. It is not for nothing that God has sent the lad back to me and he is sitting by my side as I write.

Giving thanks always for all things unto God and
the Father in the name of our Lord Jesus Christ

Ephesians v. 20.

In everything give thanks: for this is the will of
God in Christ Jesus our Lord

1 Thessalonians v. 18

Find something to thank God for in all things: for
this is the purpose of God with respect to you

Way's Translation.

I never believed till now that there was so much to be
found in Christ on his state of death and of Heaven

Our offerings are washed in Christ's blood as well as
our souls, for Christ's merits brought a blessing to the
sinner of the son of God. I bless the Lord that all our
troubles come through Christ's fingers and that He casteth
sugar among them, and casteth in some ounce weights of
Heaven, and of the Spirit of glory that resteth on suffering
believers, into our cup, in which there is no salt or
bitter. My dear brother, ye know all these things better
than I. I send water to the sea to speak of these things
to you, but I cannot do so, for I am helpless to pay my
tribute of praise to Jesus. I entreat for your prayers
and praises

Your brother and fellow-sufferer in and for Christ,

—SAMUEL RUTHERFORD.

CHAPTER III

THE SACRIFICE OF THANKSGIVING

GIVING THANKS ALWAYS FOR ALL THINGS

THIS is God's command to those who would
be full of the Holy Spirit, and no one, I have
ever known, obeyed this command more faith-
fully than John Hyde. It was one great source
of his joy and therefore of his attractive power.
Again and again he would declare that if we
want to know why trials are sent us, let us
begin by thanking God for them: and we will
doubtless soon see why they have been sent.
We had among ourselves a phrase, 'Praising
God through shut teeth,' that meant praising
God in the face of the greatest troubles and
darkest hours of life. Thus we can always do
for we can never doubt that He is our Father
in Heaven, and so all must be well for us at all
times and in all circumstances.

He used to tell of a remarkable experience
he had. He and his catechists were all itinerat-
ing together in his district. They had arrived
at a village, and as it was the hot weather they

had to rise early to go out preaching. This morning John awoke with one of his worst headaches, it was so painful that he could not lift his head from his pillow. Yet he could look up to his Heavenly Father and thank Him for the love that had permitted that headache! His evangelists carried his bed out to a shady place and then went away to preach at his express desire. Now in that village, work among the womenfolk was at a standstill. Some of the men had learnt of Christ and confessed Him in baptism; but their wives had never come forward. When spoken to they would always make the excuse that they had never consulted each other, so that all of them might be baptized together. These women heard that the *Parr Sahib* was not well and in a body went to commiserate with him. He spoke to them of the claims of Christ, which they at once admitted. Yes, they believed He had died for them, sinners. John asked them why they had not confessed Him before men. They said they had not talked the matter over among themselves. He said there was no time like the present, let them do so now. To this they agreed, and after some discussion they all declared that it was plain to them that they

ought to be baptized. To the great joy of their husbands and the evangelists this was done, and John Hyde saw why the headache had been sent. He was enabled to thank God then with understanding. He always declared this experience was a valuable lesson to him and enabled him to thank God 'for all things' 'at all times.'

Now this became no mechanical habit on his part but a deep-rooted principle of his life founded on experience of God's marvellous love. The deeper our sense of that love, the more we will be able to praise and thank Him. How John Hyde used to agonise in prayer for believers that they might know the love of God! In this matter he was strictly in the Apostolic Succession—a Succession for all missionaries not men and women!

*Whoso offereth praise glorifieth Me and to him that
ordereth his conversation aright will I shew the salvation
of God*

Psalm, c. 3

*By Him therefore let us offer the sacrifice of praise
to God continually that is, the fruit of our lips giving
thanks to His name.*

— Hebrews xiii. 15

CHAPTER IV

THE SACRIFICE OF PRAISE

THE SECRET OF HIS POWER WITH GOD AND WITH MAN

MR. HYDE had a wonderful experience to which he owed, I believe, his power with God, and therefore with man. He used to speak of it as one of the most direct and solemn lessons God had ever taught him. He was up in the hills resting for a short time. He had been burdened about the spiritual condition of a certain Pastor, and he resolved to spend time in definite intercession for him. Entering into his 'inner chamber' he began pouring out his heart to his Heavenly Father concerning that brother somewhat as follows:—

'O God! Thou knowest that brother how' ('cold' he was going to say) when suddenly a Hand seemed to be laid on his lips, and a voice said to him in stern reproach. 'He that toucheth him, toucheth the apple of mine eye.' A great horror came over him. He had been guilty before God of 'accusing the brethren.'

He had been 'judging' his brother. He felt rebuked and humbled before God. It was he himself who first needed putting right. He confessed his sin. He claimed the precious blood of Christ that cleanseth from all sin! 'Whatsoever things are lovely . . . if there be any virtue if there be any praise, think on "these things." Then he cried out, 'Father, show me what things are lovely and of good report in my brother's life.' Like a flash he remembered how that brother had given up all for Christ, enduring much suffering from relations whom he had given up. He was reminded of his years of hard work and the tact with which he managed his difficult congregation of the many quarrels he had healed, of what a model husband he was. One thing after another rose up before him and so all his prayer season was spent in praise for his brother instead of in prayer.

He could not recall a single petition, nothing but thanksgiving! God was opening his servant's eyes to the highest of ministries, that of praise.

Mark the result also on that brother's life! When Mr. Hyde went down to the plains, he found that just then the brother had received a

great spiritual uplift. While he was praising, God was blessing. A wonderful Divine Law, the law of a Father's Love. While we bless God for any child of His, He delights to bless that one!

This was the secret of John Hyde's power with God. *He saw the good* in God's little ones and so was able to appreciate God's work of grace in that heart. Hence he supplied the heavenly atmosphere of praise in which God's love was free to work in all its fulness.

This too was what gave him power with men. We are attracted to those who appreciate us. All our powers expand in their presence and we are with them at our best. Hence they can put all that is good in us and we feel uplifted when with them.

To such souls we turn as naturally as the flowers to the sun and our hearts expand and bloom out with a fragrance that surprises even ourselves.

Now this is a law that holds good especially with children, and with those who are yet young in the Christian life. The more mature God's people are the less they depend on man's approbation or censure, but not so when they are children. Remember, too, our Lord's

solemn warning against casting a stumbling block in the way of any of His little ones! When we look at their faults, we shrivel up their energies, they are at their worst. In a word, we encourage their faults by thinking about them.

Let us remember above all else that God's people on this earth are in the making. This is His workshop and souls are being fashioned and formed in it. The final polishing touches we will receive in the presence of God when this world, of our humiliation has been transformed. Suppose you go into a carpenter's shop and begin to find fault with his unfinished chairs and tables! You say, 'How rough this is! What an ugly corner that is!' The carpenter will doubtless get angry and say, 'Bear in mind that I am still making these things. They are not yet finished. Come and see the Pattern after which they are being fashioned. See this is what they will yet be like when I have done with them.' He shows you beautiful chairs and tables shining, perfectly formed, polished to perfection! Is the carpenter not right? Is the critic not in the wrong? The one looks at the things that are lovely and eternal. The other at

those which are unlovely and, thank God, fleeting.

Would you have power with God and man for the upbuilding of the Indian Church—of any Church? Follow the method of the Carpenter of Nazareth who never broke the bruised reed, who never quenched the smoking wick, no matter how much smoke it was giving out. He turned His eyes to the light of God, there burning dimly, and by so doing blew it into a flame till erring disciples became the Light of the World. This is the way of Love and of Eternal Hope. The other is the way of sense and of present fact and failure—all of which are fleeting in the one which is the Eternal Truth in Eternal Love.

I never met any man, whose very presence seemed to help the weak to become strong, the sinful to repent, the erring to walk aright so much as John Hyatt. The secret of his success in building up the people of God lay in this method of looking for all the good in men and making it so to expand that the evil was driven out for want of room! Then should we shut our eyes to the faults of a man? Should we never reprove sin? Turn to our Lord. Did He not do so at times? Yes to

the impenitent —to those who opposed Him and would not come to Him for help. Just because He was in the habit of looking at all that was good —for that very reason He was able to reprove with all the greater power. No one could do so more severely than our Lord just because He loved so much and sympathized so much with all that was good in men.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.'

Isaiah lx 3

Then he said unto them, 'Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry, for the joy of the Lord is your strength.'

—Nehemiah viii. 10

Perfect obedience would be perfect happiness, when you had but perfect obedience to the power of your oblation.

ANON

Spiritual joy is not a thing in a lump of joy, so to speak, stored away in one's heart to be looked at and rejoiced over. Joy is only the gladness that comes from the possession of some thing good, or the knowledge of something pleasant. And the Christian's joy is simply his gladness in knowing Christ, and in his possession of such a God and Saviour. We do not on an earthly plane rejoice in our joy, but in the thing that causes our joy. And on the heavenly plane it is the same. We are to 'rejoice not in our joy, but in the Lord and joy in the God of our salvation'—and this joy no man nor devil can take from us, and no earthly sorrow can touch.

—MRS. PEARSALE SMITH

CHAPTER V

ONE CAUSE OF HIS SUCCESS—THE JOY OF THE LORD

IT will be a comfort to many when they hear that Mr. John Hyde was not naturally a bright and happy man. On the contrary, he was in himself inclined to be morose, retiring, shy and silent. Yet he became one of the most joyous souls I have ever met.

He was very fond of Isaiah lxii. 3, where that wonderful exchange is effected by our Lord. He will give us His own Beauty, His own Oil of Joy and His own Garment of Praise, if we hand over to Him our ashes (what is our past life but ashes?) our mourning and our spirit of heaviness. So he received of the Lord's Double Gift of Joy (John xv. 11) freely from His Master's Hand and then would burst out into joyful praise. For no one can be filled with the Divine Joy and not sing His Praise! As we joy in God we soar up into His immediate presence and it is only in song that our joy finds vent. As well expect the soaring lark to keep silent, as expect the joyous saint not to sing God's praise.

In this matter of praise Mr. Hyde used to tell how 'a little child shall lead them.' He was taught again and again that joyful praise is the Divine Method for catching men alive.

One day he was in a country-cart travelling to a distant village. His faithful Punjabi evangelist was with him, one who was transformed through contact with John Hyde. Two of the evangelist's little children were in the cart. The elders were speaking sadly about the village—how long the Gospel had been preached there and how little interest had been aroused among its people! The children had no such sad thoughts; they were so happy that they sang and went on singing Psalms and Hymns one after the other. This was infectious and the two men were constrained to join them and they too were so carried away with the spirit of praise that they all continued singing till they came to that village. Imagine their amazement when they found the people full of real interest and zealous to confess Christ and follow Him. Before they left, over a dozen showed such a living faith in their Lord and Saviour that Mr. Hyde felt he dared not refuse them baptism then and there. This was the first Gospel triumph in that

village, heralded and brought about, he was confident, by the spirit of praise which the children had evinced.

Another time they had a more marked experience. He, with a party of his evangelists, was encamped in a certain village where the work had been carried on for thirty years. The faith-servants had for years been putting off the question of deciding for Christ; they were now in the habit of saying, 'Not now during the harvest, but afterwards when it is over.' So alas! every year it had ended with

The harvest past the sowing is ended
And we are not sowed

—JEREMIAH 5:10.

This mission party were so disheartened by their previous experiences that on this occasion they had made up their minds to leave early next morning. That night, however, one suggested they should go into the village and sing the Gospel. This they did and they were so carried away that they sang on and on till after midnight. Next morning they were preparing to leave when a young man came running from the village. He begged them not to go away, for the Panchayat (council) had been called and was meeting even now.

No one had gone to work that morning, they were considering whether they should not at once decide for Christ and confess Him before all men. They gladly waited and presently the same young man came running back with the welcome news that they had all decided to serve Christ. Mr. Hyde found some fifteen men—mostly the heads of families—quite prepared for baptism and with an overflowing heart he baptized them before all. After the service that same young man who had brought the message a new convert—said to Mr. Hyde, 'This is the result of your singing last night.'

You remember how we sang—

Lift up your heads O ye gates,
And of the King of glory enter in!

'Has he not entered in this morning?' No one had noticed till then the connection between the song of triumph of the night before and the reality of that triumph of the next morning until they learnt it from this babe in Christ. Yes verily.

Out of the house of babes and sucklings
Thou hast perfected praise.

In fact, Mr. Hyde used to say that at any time when he noticed few souls being led by

him to Christ he invariably found it was all due to his lack of the spirit of praise. He would then confess his sin, ask pardon and take the Garment of Praise for the spirit of heaviness. His experience then invariably was that Christ would again draw souls to Himself through him. Now the reason for this is plain. No fisher can possibly throw his line lightly when he is dull and sad. It is only the bright and joyous soul that can win souls to Christ. Notice how St. Paul connects these two in Phil. 4. He is speaking of his fellow-labourers or fellow-fishers and of their success in the work. Then he goes on as if to give the reason for this success and how it may be continued—

Rejoice in the Lord always
And again I say unto you Rejoice.

*This is My commandment That ye love one another
as I have loved you Greater love hath no man than
this, that a man lay down his life for his friends Ye
are My friends if ye do whatsoever I command you'*
John xv 12-14

*We are told for Christ's sake even now to this present
hour we both hunger, and thirst, and are naked and are
buffeted, and have no certain dwelling place being
defamed and persecuted we are made as the filth of the
world and are the offscouring of all things unto this day*
—1 Corinthians iv. 10-13.

*And thus I spent the evening praying incessantly for
divine assistance and thus I might not be self-dependent
but did have my whole dependence upon God What I
passed through was remarkable and indeed unexpressible
All things were brought to naught and thus I appeared to be
nothing of any considerable importance to me, but the
ness of heart and rest and the conversion of the heathen
to God I exceedingly longed that God would get to
Himself a name among the heathen and I appealed to
Him with the great freedom that He knew I preferred
Him above my life of joy Indeed I had no notion of so
many things as I cared not where or how I lived,
what, how I slept I went through so that I could not get a
minute to myself I continued in this frame all the time
and night When I was asleep, I dreamed of these
things and when I awoke as I frequently did the
first thing I thought of was the great work of preparing
for God against Satan*

—DAN. BARNARD

CHAPTER VI

A SECOND CAUSE OF HIS SUCCESS—HIS LOVE FOR SOULS

THIS was his wonderful love for souls. It overpowered all else, making him forget everything but that soul with whom God had brought him into contact. He would go on past his railway station as far as the man with whom he was in touch who was travelling in order to talk to him the 'Words of Life.' This was irritating at times, especially once when he was almost ordered to attend an important business meeting of his Mission. He met an Indian in the train (when travelling to that same meeting), fell into conversation with him about Christ, and continued the train journey with him that he might tell him more of the Saviour of the World. This made him late for that meeting, no doubt to the annoyance of even his best friends but John Hyde's mind was at peace. He had bought up his opportunity, Eph. vi. 16, paying a heavy price for it, perhaps, and had faithfully held Christ up to a soul that had need of Him. That was

sufficient motive and reward for John Hyde. It must be said his mission at last saw his fruits, and this special work to which he seemed more and more drawn as he grew older, and set him free for it. One of his old evangelists, who shared his village mud house with John Hyde for some time, once told me with tears of regret in his eyes of his great love for souls. He said Mr. Hyde was always giving away his clothes, anything he had, to those who came to see him about the things of God. 'It by any means I may, in some seems to have been his life's aim.

One cold winter night Mr. Hyde tapped at the door of this evangelist's room. It was late and he did not want to open. So Mr. Hyde called out his name and said, 'Can you lend me a sheet for the night?' 'Where are your own blankets?' was the angry retort through the stilled closed door. 'Oh yes! that drunken sot that was with you has gone off with them. He will sell them, get drunk and make a beast of himself. Do you know that you put us all about by doing things like this and then shivering yourself in the cold?' He owned with remorse how impertinent he had been and the tears came to his big black eyes as he asked

me if I could imagine all the answer Mr. Hyde gave him. He called him by his name and said, 'Ah J—! J—! If the prodigal had come back to you, you would have taken a stick to him!'

This same evangelist told of another experience. It was in the days when souls were being gathered in. They were at times assured how many would be granted them. That morning after prayer it was ten souls. They then set out away among the Punjab villages in a country cart, the road lay along a river-bank, dangerous to get it. They reached that village. They sang, they preached then sang again and preached. The day wore on. Not a sign even of one soul being interested. They became hungry and thirsty. No man gave unto them. Then the two Indian evangelists became impatient to get home to food and rest. But John Hyde would not move. He was waiting for those ten! At last near a common cottage they asked for a drink. The man offered them milk and water. They went into his humble house and were refreshed. Then as they talked he showed most intelligent knowledge of Jesus Christ. Yes he had entertained them in His name. Would the family not allow Jesus to

enter and take possession of their home? The father replied they had been thinking of this. Then why not now? He agreed and called his wife and children. They certainly realized what they were doing, and there and then made up their minds to take their stand at once on the Lord's side. One can picture how tenderly John Hyde received them into God's family, in the name of the Father and the Son and the Holy Spirit. Yes, all were baptized, none altogether. It was now getting dark the short cold-weather day was wearing to an end rapidly. Now at any rate they could depart, so I thought the two evangelists, before the darkness made their return journey dangerous. The father began to urge it too. Unwillingly John Hyde left that home. The cart was sent for by one, the other hastened John Hyde's steps towards it. When it came they tried to get him to climb in. But no, his eyes were fixed pleadingly on the evangelist. 'What about that one?' he asked longingly. Surely that cry from a true shepherd's heart found a response! He hardened his face and said something about their wives and children being anxious for them at home. But John Hyde stood there waiting, waiting for that tenth soul. He knew that the

good Shepherd was Himself searching for that one still outside the Fold. The two evangelists told me afterwards with shame how they urged John Hyde to come away from that village, and how the same cry always broke from his lips. 'What about that one?' By and by the father of the family came up wondering about this delay: why had the Padri Sahib waited so long? John Hyde told him about the one sheep still wanting. 'Why there he is,' cried the father, 'my nephew whom I have adopted. He has been living with the rest of us but has been out playing.' He brought the lad forward, a bright intelligent boy. Mr. Hyde asked him of his faith. The boy answered very clearly and intelligently. There could be no doubt about him. So he too was brought into the fold. 'That is the ten,' said John Hyde with a weary sigh of heart's ease as he climbed up to his seat. They were kept safe along that dangerous road in the darkness and arrived home tired but content. That is the 'rest of soul' our Lord Jesus gives to His faithful earnest under-shepherds. Yes, and that is the rest of soul they give Him too, for in their passion and longing for the lost He sees of the travail of His soul and is satisfied.

Lord teach us at whatever cost to satisfy Thy great heart of love, broken over wandering sheep. So shall we apply balm and healing to that Heart. So shall we bind up Thy wounds and give Thee the joy that was set before Thee. May we realize that the angels envy us such service! They cannot render it unto Thee. Only pardoned sinners can, by bringing other sinners into the circle of Thy pardoning Love.

Lord show us too that this passion for souls cannot be worked up by any efforts of our own. It comes forth from Thy bleeding heart, O Thou Lamb upon the Throne, Who art still giving forth Thy glorified Life for us. 'He ever liveth to make intercession for us.' We praise Thee O Lamb of God that Thou madest known Thy Father's name and wilt make it known, 'That the love, wherewith Thou, O Father, lovedst me may be in them and I in them.'

If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you.

If ye keep My commandments, ye shall abide in My love even as I have kept My Father's commandments, and abide in His love.

Ye are My friends if ye do whatsoever I command you.

—John 14:13, 14.

It was because Christ humbled Himself and became obedient unto death, yea, the death of the Cross that God so highly exalted Him. And Paul in this connection exhorts: 'Let this mind be in you which was also in Christ Jesus.' We see, above everything else that the obedience of Christ which was so pleasing to God, must become really the characteristic of our disposition and of our entire walk. Just as a servant knows that he must first obey his master in all things, so the surrender of an obedient and unquestioning obedience must become the essential characteristic of our lives. Christ holds Himself responsible to root this out in me each moment. I only trust Him for it. Unto Him that is able to keep you from falling in His glory and majesty, Jan. 24, 25.

REV. ANDREW MURRAY

CHAPTER VII

HIS CHILD-LIKE OBEDIENCE

NOT a day did pass in John Hyde's company but his simple obedience surprised one and led one to see what a real son he was and how much his Heavenly Father's Will guided his life. Let me mention one such instance. Once at the Salkot Convention, which was so inspired by his prayers in those old days, the Committee, in order to lay stress on the message instead of on its messengers, did not announce the names of the speakers. John Hyde was suddenly asked to speak at the evening meeting. Somehow it got worded abroad and many were saying 'Mr. Hyde will speak to-night!' The meeting was very full and expectant, especially as a great friend of his was in the chair in place of the usual Chairman. Just before the speaker's prayer-meeting this friend was asked what Psalm should be sung. The subject of our Lord's sufferings being rich on his heart, he suggested the 22nd Psalm. Imagine his surprise when the leader of song announced that they would sing the

22nd Psalm at Mr Hyde's request. It was supposed they had talked it over together. There was much prayer, the praise was fervent, but Mr. Hyde was sitting down on the platform behind the pulpit deep in prayer. As he did not move the Chairman read Zechariah xiii, commenting at some length on that question and answer 'What are those wounds between thine hands?' Then he shall answer, 'Those with which I was wounded in the house of my friends.' He spoke of the loneliness of Christ in His sufferings, no one knowing about His sorrows and pointed out that only three disciples even entered Gethsemane with our Lord, the other eight were left outside, those three, alas, were full of sleep, so much so that Peter referring to this with a certain guilty conscience speaks of himself as only a 'witness of the sufferings of Christ, whom also a partaker of the glory that shall be revealed. He was not yet a partake of these sufferings. So is it to-day; the majority of Christians know nothing of Gethsemane. At the best a few are 'witnesses' only of His sufferings. Hence the world is not won for Christ, nor will it be until His people as a whole become fellow-partakers of His sufferings.

All this time John Hyde was lost in prayer. After this the Chairman during another singing laid his hands on his shoulder and said with a friendly squeeze, 'If God has a message, for you to give, will you give it now?'

As John did not move, the late Rev. John Forman, then Chairman of the Convention, said to his brother in the chair, 'Is he going to speak?' 'I have asked him,' was the reply, 'You ask him too if you are led to do it.' Presently as the singing stopped he said, 'May I give two messages God has laid on my heart?' He did so and the meeting proceeded to its close after which, there was a very earnest after-meeting and much prayer by those present. During that time John Hyde went away to the Prayer-Room without addressing a word to the meeting. The people were thus taught to attend to God's Message and not to the messenger.

Some time afterwards I asked him about that matter. He told me that he felt full of a subject 'The Glory of Christ's Kingdom.' When, however, the Chairman laid his hand on his shoulder, he seemed as if he pressed John down. This thought was enforced by his words 'If you have a message from God.'

John began to doubt if God wanted him to give this message then and so of course, waited on God in prayer and never had His direct leading to speak to that meeting.

Only a man very closely in touch with His Heavenly Father would have been quick enough to follow this leading and only one whose supreme wish was to please God and not his fellow men would have been brave enough to keep silence in the circumstances.

A friend, afterwards speaking of the Revival, said to me 'We ought to have emphasized the lesson of absolute obedience more than we did. I believe it was want of obedience that grieved the Holy Spirit and stopped that Revival.'

I could not but agree with him at the same time telling him this incident to show that one of the leaders in that Revival at least could not be accused of the sin of disobedience.

But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts i. 8.

And be not drunk with wine wherein is excess, but be filled with the Spirit

—Ephesians v. 18

And when they had prayed they were all filled with the Holy Ghost, and they spake the word of God with boldness

—Acts iv. 31

We are often asked, Have not all Christians the Spirit? Certainly! If any man have not the Spirit of Christ, he is none of His. But all are not filled with the Spirit, and using the Spirit and being filled with the Spirit are different things in degree.

This equipment is not eloquence nor is it intellectual force, or keenness. It is not any human gift, power, or qualification whatever. It is a power altogether distinct from any gift of man and speech and the power which none can vitalise them and make them effective in the work of God. It is this marvellous something this holy revelation perceiving what we do not say, which tells those to whom we appeal that we are sent of God. It is this which converts a look into a saving message, and which touches into mighty effectiveness the simplest word we speak, or the feeblest effort we put forth. To this full equipment for Christian life and service every believer in Jesus is called of God and called now!

REV. THOMAS WAUGH

CHAPTER VIII

HONOURING THE HOLY SPIRIT

ALL know how loyally John Hyde supported the Sialkot Convention. It was really his addresses that led to the great blessing in that first Convention of 1904. This Convention was attended largely by missionaries especially those in the vicinity and it was a time when God met His own people when 'self' was unveiled: when God called His own to a deeper consecration when the Holy Spirit convicted of sin and led to many changed lives. In fact, it was there that the heart-surrender of the leaders took place which led to the Revival of 1904. Mr. Hyde's addresses on the Holy Spirit were much used of God to this great end.

This Convention in the summer of 1904 owed much also to the Punjab Prayer Union, begun by a few souls (about April 1904) on whom the burden of united prayer for Revival had been heavily laid. Needless to say, one of the moving spirits of this Union was

John Hyde. All its members were greatly inspired by his labours of prayer—and by his whole life of intercession. Most particularly did they value and benefit by his presence at the annual meetings of the Union. His addresses there appealed to many hearts, and the conversation he had with them led to lives of joy and service such as had never been dreamt of before.

Who can forget that memorable annual Meeting of the Punjab Prayer Union in the spring of 1903? It was a time when all felt the great burden of the Indian Church, and her need of Revival, so very keenly as to be inexpressible in words. This was mainly due to the teaching of John Hyde and those like him in regard to 'the fellowship of Christ's sufferings'. There was a general break down of hearts when this subject was talked and prayed about. To man, the Lamb of God appeared with His wounded hands and side, and showed them how His heart was still being made to bleed by His children when they were not fully consecrated to Him, and when they were not filled to overflowing with His Spirit. Little wonder that the Convention of 1905 touched so deeply the life of the Punjab Church! Here again John Hyde was the moving spirit of the

whole Convention. It seemed as if the mantle of his second great spiritual teacher (the first was the Rev. Mr. Ullmann)—the Rev. D. Lytle of the American United Presbyterian Mission—had descended upon him. The burden of Mr. Lytle's later teaching had been that self-support could only be looked for on the old Apostolic lines—when the Baptism of the Holy Spirit and then the constant infilling of the Holy Spirit, received its true place in the heart and life of the Christian community. Then self-supporting congregations would spring up everywhere as a natural consequence. Mr. Lytle loved to point out that almost all the Apostolic congregations over forty in number were self-supporting and also self-propagating simply because they put first things first and never rested till they had received the Baptism, and then the infilling of the Holy Spirit for every new service.

This was the burden of John Hyde's addresses at the Dalko Convention of 1905. What a thrilling message he delivered! How plainly he showed that the Holy Spirit was the One True witness—to be put first and foremost by all Christians—so that they might also give the true witness in His strength and by His help.

When he addressed Pastors asking them who was first and foremost in their pulpits—they themselves, the Divine Teacher and Guide into all the truth—I don't think there was a single preacher who was not convicted of this sin.

Then he went right through the Life of Christ—showing how all the mysterious events of that Life were performed by means of the Holy Spirit—Our Lord's Birth . His Baptism . His Preaching . His Miracles . His Sacrifice . His Resurrection, the Holy Spirit was witness of each event, so He alone is the true witness. When John Hyde called upon all to see to it that this Divine Witness was depended on to teach all enquiring souls the meaning and the mystery of each event, few hearts were unmoved. And then afterwards when John Hyde intimated that he had no other message to give, the Chairman was led to leave each meeting to the guidance of the Holy Spirit—surely that was the direct result of this teaching! What else could result but that the Divine Spirit, given His true place, should move all hearts, break them down, melt them into confession and tears, so began the first Great Revival in the Punjab?

In the convention of 1904, missionaries were much blessed. It was then that one reader brought things to a crisis by saying: 'Either we missionaries receive Power from on high now, or we must take the first steamer home for we are otherwise unfit for this task.' In the 1905 convention our Pastors and elders were laid hold of largely through Mr. Hyde's teaching and perfect obedience. In the Convention of 1906 the Blessing extended to Christians generally and reached outside congregations all over Northern India.

But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk and not faint.

—Isaiah xl. 31.

You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself.

—Exodus xix. 4.

CHAPTER VIII

RECOLLECTIONS

AN ADDRESS TO STUDENTS : 'THE LIFE ON WINGS'

ONE of our Indian workers and a faithful member of our Prayer Union recently found a small volume in one of the second-hand book shops in Calcutta entitled

'A SPIRITUAL AWAKENING AMONG INDIAN STUDENTS'

Addresses of six Student Conferences by the Student Volunteer Movement held at Jaffna, Bombay, Lahore, Lucknow, Calcutta and Madras. Published by Messrs. Addison & Co., Madras, in 1896.

This Indian worker turning over its pages found that one of the Addresses was by the late Mr. Hyde. He immediately decided to purchase it, the marked price was two annas, but the man would take no payment for it, as it was stained and spoilt. It was immediately

carried to one of our members, who has kindly sent it on to me with these words:—

'Twenty-six years ago! and he who spoke on *The Life on Wings* in Lahore during this Conference when Dr. Mott was present, still speaketh to us and to the body of Christ. I know you will rejoice with me at the discovery of this volume.'

—F. K.

FROM 'THE LIFE ON WINGS'

BY THE LATE REV. J. N. HYDE

At another time Satan seems to have struck a hard blow at the work, and one is fighting against discouragement. Then a passage like that in II Chronicles xv. infuses strength, 'The Lord is with you while ye be with him.' One knows that he has not forsaken the Lord and that therefore the Lord has not forsaken him and with this promise that he can say to Satan: 'Wait and see who will have the victory.' And he feels that he can go out alone even into the battle. His prayer may be like that of Asa, who cried unto the Lord his God and said, 'Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest

on thee, and in thy name we go against this multitude. O Lord thou art our God; let not man prevail against thee.' (II Chron. xiv. 11.) After such a prayer as this the Lord could do nothing else than smite the Ethiopians before Asa.

At some such times of discouraging circumstances and trial, when strength comes and one rests in the word 'Father,' there comes to one an experience in which he feels as it were, on wings. It is an actual experience and there is no verse that so well describes it as that in Isaiah, 'They shall mount up with wings as eagles.' My friend, can you say that word 'Father'?

It happens also, at times, that we do not see the fruit of our labours, and the heart longs to see the harvest. I have read a story of a Scottish minister to whom, one Sabbath morning, some of his elders or deacons came and said they felt they must speak to him about the small results of the past year. The minister replied that he had tried to be faithful and to do his duty. But again they told him they felt it laid upon them to speak to him; that there had been only one communicant received in the whole year, and he was a boy.

The minister went through with the service that morning with a heavy heart, and at its close lingered in the Kirk made dear to him by so many memories. He felt as though he could die, and while thus cast down one came up to him. It was the boy, before mentioned, and he said, 'Pastor, do you think if I worked hard I could be a minister, and a missionary perhaps?' 'Robert,' the minister said, 'you have healed the wound in my heart. Yes, I think you will be a minister.'

Years passed away, the story says, and the old minister was laid in his grave, when one day a missionary returned from a foreign land. His name was mentioned with reverence. The great received him into their homes. Audiences rose to greet him, and nobles stood uncovered in his presence. It was Robert Moffat, the boy of the old Kirk. He had added a country to civilization, a province to the church, and savages through his work had become obedient to Christ.

The harvest of faithful work is sure. It may be, however, we have wanted results *instead of wishing that needy souls might have life*, and that Christ might see of the travail of His soul and be satisfied. Have we ever wept

for souls? Have you? Have I? 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

Let us go out looking to the need about us and to our Saviour, trusting him to use us for His glory.

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